THE CHRISTIAN MANS GVIDE.

WHE[illegible]
[illegible] contayneth two Treatises.

THE ONE
[illegible]ching vs the perfection of our ordi-
nary Workes.

THE O[illegible]ER
[illegible] of Inwardnes we
[illegible]ue in our actions

[illegible]posed in Spanish by
[illegible]NEL ROBERTS
[illegible]e Seruant of IESVS.
[illegible]nslated into English.

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THE
CHRISTIAN
MANS CALLING.

THE PREFACE TO THE READER.

GENTLE Reader, I present thee here with two excell[ent] Treatises, writt[en] by the *R. F. Alfonsus Rodriguez* of the Society of Iesus; that is to say, his second and third Treatise of his first part of Christian Perfection. The one teacheth vs, how by performing our Ordinary Actiõs with due diligẽce, we may be-

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come perfect in a short tyme. The other, how we ought to haue our Intention Right and Pure in al our Actiōs, & how necessary and profitable this care is. Both Treatises will sufficiently commend themselues if they be read with attention, and an earnest desire to profit in the way of vertue. My mind was to haue added hereunto the first Treatise of the same Authour: but because it is not yet ready, I differre it till a longer day, and in the meane tyme I present this to thy vse and benefit.

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A TREATISE OF THE PERFECTION of our ordinary Actions.

How all our ſpiritual profit and perfection conſiſts in the well doing of our workes.

CHAP. I.

IVSTE *quod iuſtum eſt perſequeris*, ſayth our Lord vnto his people, *Do that wel & iuſtly which is good and iuſt.* Our profit & perfection conſiſts not in the ſimple doing of the thinges, but in the well doing them: like as it is nothing to be a Religious man, but to be a good one indeed is that to which we must Deuer. 16. 10.

must all aspire. S. Hieroms Writings of Paulinus sayth: *Non Hierosolymis habitasse, sed Hierosolymis bene vixisse laudandum est.* Paulinus had a great opinion of S. *Hierome*, because he resided in those holy places, where our Sauiour had wrought the mysteries of our redemption; and S. *Hierome* that he might pay no esteemation to the place, which was not due vnto the person, sayd: *Not to liue in Hierusalem, but to liue well in Hierusalem, is worthy to be praysed*, which *Apophthegma* is ordinarily brought to admonish Religious, that it is not inough for them to liue only in Religion; seeing, as it is not the habit which makes a Religious man, so is it not the place, but a good and holy life. In such manner as the difficulty consists not in being Religious, but in being a good Religious, nor in doing the exercises of Religion, but in doing them well, & according as we ought. When that which was sayd of our Sauiour in the Ghospell: *Bene omnia fecit, He hath done all thinges well*, doth come to be verified in vs, then we may truely be sayd to be Religious men. It is most certain

Marc. 7. 37.

that all our good and ill consists in the well or ill doing of our workes, for such as our workes are, such shall we likewise be; they speake and declare what ech one is: the Tree is knowne by its fruit. S. *Augustine* sayes; That *man is the tree, and his workes the fruit he beares*, and consequently by the fruit of the workes we doe arriue to knowledge of the man. And therefore our Sauiour speaking of the Hypocrits & false Prophets sayd: *A fructibus eorum cognoscetis eos*. And on the contrary, speaking of himselfe: *The works, which I do in the name of my Father, do beare witnesse of me; and if you will not beleeue me, beleeue my workes, which witnesse what I am*. Neither do the workes in this life only, declare what each one is, but also what in the other life is to become of them: for such shall we be for euer in the other life as our workes haue been in this; seeing our Sauiour will reward each one, according to their works, as the holy Scripture testifyes so often, in both the old and new Testament. *Quia tu reddes vnicuiq; iuxta opera sua*. And the Apostle Paul sayth, *that which a man hath*

Matth. 7. 16. Ioan. 10. 15. Psal. 61. 13.

hath sowed in this life, he shall reap in the
Rom. 2.6. ther. Quæ seminauerit homo, hæc & metet.

But let vs now descend further vn-
to particulars, and see what workes
they are, in which doth consist all our
good, our progresse, and perfection;
which are no other then those which
we doe ordinarily euery day, to wit,
to make our daily prayer well, our
Examen of conscience, to heare Masse,
and celebrate it with all decency, to
say our houres and prayers with reue-
rence and attention, to be in perpetual
exercise of pennance & mortification,
to performe our office well, and that
charge which obedience doth impose
vpon vs; in these consists our profit &
perfection, if we do these actions with
perfection; we shall be likewise per-
fect, and if imperfectly imperfect. And
this is all, and only that which makes
such mighty differēce, betwixt a good
& perfect Religious man, and on who
is imperfect and negligent. For the
difference doth not consist in that the
one doth more, or els such thinges,
which the other doth not do; but that
the one doth those things, which they

re to do, better and with more perfe-
tion, then the other: and hence it is,
that this is a good Religious man be-
cause he doth his ordinary actiõs wel;
the other on the contrary an imperfect
one, because he doth them with tepi-
dity & negligence. And in conformity
to this which hath beene sayd, the
more perfectly or imperfectly one
doth do his workes, the more perfect
or imperfect he is.

In the Parable of the Sower, who
went out to sow his seedes, the sacred
text of the Ghospel says, That euen the
good seed it self, *& that which was sowne* Math. 13.
in good ground, did in some places bring forth 8.
a hundred fold, in others sixty, and but
thirty in others. In which place, the ho-
ly Doctours say, are discriphred three
sortes of people, who serue God Al-
mighty. The Beginners, the Proficiẽt,
and the Perfect; all of vs of the same
Religious institute sow but on kind of
seed; since that the workes we do are
al the same, & the rule the same which
we obserue: we haue all one time of
prayer & examen; & the same holy o-
bedience frõ morning vnto night doth

employ vs all, and yet for al this *Hominis homo quid præstat?* How much, how farre doth one man excell an other? What difference is there bewixt one Religious man & an other? The Actions which the one sowes euery day, bringes forth an hundred fold, becauſe they do their Actions with ſpirit and perfection, and theſe are the perfect: others grow vp likewiſe with increaſe, though not ſo great, as bringing only ſixty fold; and theſe are the Proficient: in an other quarter, the ſeed which is ſowne brings forth only thirty fold; and theſe are they who yet are but beginning to ſerue God Almighty. And now let euery one of vs cõſider with himſelf, of which of theſe three ſorts he is, & whether he be not only of thoſe, who barely bring forth thirty fold, and God graunt that there be none ſuch among vs, as the Apoſtle 1. Cor. 3. 12. ſpeake of, who on the foundation of their faith doe rayſe vp buildinges of wood, haye, and ſtubble, to ſerue for fewell in that general day; looke that you doe not your Actions out of vayne glory, for humaine reſpects & to pleaſe

and

and light men & so to be esteemed by them: since, this is no other then to build with wood, and haye, and stubble, to make the fyer at least in Purgatory, but indeauour to performe all your Actions with perfection, which is to build with gold, siluer, and pretious stones.

That all our profit and perfection doth consist herein, may be vnderstood by this reason: all our profit and perfection consists in two thinges; to do that which God would haue vs do, & to do it in such manner as he would haue vs do it: and more then this I do not see what can be expected from vs. Now touching the first, which is to do that which God would haue vs do, we haue by the grace of God performed it already, who liue in Religion, & do that which is assigned vs by our institute, which is one of the greatest goods, and perfectest consolations, which we haue who liue vnder obedience; to wit, that we are assured that al which we doe, and in which we imploy our selues, by order from obedience, is that only which God would haue vs

dor: & this it in a manner the first principall in Religion, drawne forth of the Ghospell, and the doctrine of the Holy Father, as we will proue when we come to treat of Obedience, *Qui vos audit me audit*, in obeying our Superiours, we obey God, and accomplish his diuine will, which is no other then that we should do these thinges, in which we are then imployed.

Luc. 10. 16.

We read in the Chronicles of the Cistercians, that as the Religious were one morning at *Matins*, *S. Bernard* with his Monkes saw diuers Angels noting and writing downe the actions, of the Religious in the quire, and their manner of behauiour there; & they obserued that they writ downe the cõportments of some in golden letters, of others in siluer, of some with inke, & others only with watter, conformable to the spirit, attention & deuotiõ, with which each one of them did pray and sing, & of others they writ downe nothing at all, they being such, as although they were personally present, were yet in hart farre frõ thence, transported by distraction and extrauagant thoughts.

thoughts. And in particular whilst *Te Deum* was sung, they observed the Angels with great diligence going vp & downe among them, to incite them be sing it with deuotion, in so much as from the mouthes of these who began to sing, their deuout words came out of their inkindled breastes like flames of fire. Let vs consider with our selues whether in like manner whilest we pray, our harts do feed vp such fiery words vnto our mouths, or rather whether we do not languish in deuotion, and yawne ouer it through lazines & tepidity. Marke whether you be there in body only, whilest in spirit you are in your studyes, in your offices, in deep consideration of your affayrs, or with your thoughts bestowed one any such impertinent thing.

How it ought greatly to incourage vs, to the attaining of perfection, that God hath constituted it in the performance of easy things.

CHAP. II.

R. F. *Hierome Natalis* a man of happy memory in our Society for his eminent vertue & learning, in his visite of the Prouinces of Spayne, did in a most particular mãner, among many other things cõmend, and often inculcate this verity, that in their profit & perfection did consist in the wel doing of those particular & ordinary imployments, in which they were daily exercised; seing that our spirituall progresse, and amendment of life doth not consist in the addition of other extraordinary actiõs vnto those we do, not in performance of more high & specious things; but in the doing with perfectiõ those ordinary things which we haue to do, and those offices, in the discharge of which obedience doth imploy vs, although they be of themselues

selues the vilest and most abiect in the world, seing they are those which god doth require of vs, and to the performance of which we must confere all our regard and care, if we would be pleasing to his Diuine Maiesty and attayne vnto perfection; which being so let vs seriously consider with how little expence & cost we may be perfect if we wil our selues, since it requires no more, then the bare performace of those ordinary things, in the which euery one is exercised and employed.

This ought to be of great consolation to vs, and a great incouragemēt to the attaining of perfectiō. For if vnto the end you might be perfect there were exacted of you any vnwonted, extraordinary things, as rapts, extasies, or profound & high meditation, you might haue some pretention and excuse by saying you neither could, nor durst ventur so high a flight; or if there were proposed vnto you the making disciplines euery day to blood, to fast with bread and water, to go barefoot, & weare and rough hayre cloath continually; you might answere, that

you

you doubted whether you had forces enough for to sustaine so much; but this is neither required of you, neither doth perfection consist in this, but ōly in the doing those ordinary things you doe (prouided that you do them well) with only doing these you may be perfect, the reckoning is already payd, you need be at no more charges, there are required no other workes to be added to them. This being so, who will not take hart and courage to be perfect: when the perfection is in our owne powers, so easy and facile, so cōuersant and so familiar with vs? God Almighty sayd to his people to incourage them, to serue him and fullfill his law: *The commandement which I prescribe vnto you to day is not aboue your reach, nor farre off from you, neither placed in heauen, in so much as you might say, who is there of vs, who can clime vp to heauen, for to fetch it downe vnto vs, that we may heare it, & put it in execution, neither is it put beyond the Seas, whereby you might excuse your selues and say, who is there of vs, that can swime ouer the sea, and bring it hither vnto vs, that we may heare it and do that which*
Deut. 30. 11.

is commanded? but that which I say is hard by you, and very conuersant in your mouth and your hart, that you may fulfill it, and the like may we say of that perfection whereof we speake.

S. Anthony made vse of this motiue to incite and stirre vp his disciples to perfection. *Græci studia transmarina sectantur, regnum autem cælorum intra vos est*. The Grecians (sayd he) doe crosse the Seas in quest of learning & knowledge, they do penetrate strange lands, endure much wearynes, & expose themselues to sundry dangers; but we to attaine to perfection which is the truest wisedome, haue neither need to expose our selues to dangers, nor vndertake long iourneys, neither so much as stirre out of our owne Cells for it, seeing we may find it in our Oratories; nay (what is more) euen within our selues, *Regnum Dei intra vos est*, perfection consists in those daily and ordinary workes which you are to do.

It is ordinarily demanded in spirituall conferences, when any great feast drawes nigh, as Lent, Aduent, Easter, Whitsontid, or at renouation of

our

our vowes, what is the best deuotion to prepare our selues vnto this renouation, or that fasting, to receaue the Holy Ghost, or the infant *Iesus* newly borne, and there vses to be assigned many both good and laudable, but the most principall one, and that vpon which we ought chiefly to insist, is this whereof we speake, to wit, to perfect our selues in doing of our ordinary and daily actions; free your selues of those faults and imperfections, which you commit in doing your ordinary workes, and indeauour euery day to do them better, and with lesse imperfection; and this will be an excellent preparation, if not the best, for to obtaine your wishes and desires. haue an eye principally vnto this; here fixe al your thoughts; vnto this direct al your consideration, and make all your spirituall exercises, meanes to arriue vnto this end, so important, and with all so easy and familiar.

VVherein the goodnes and perfection of our workes consists: and some meanes to performe them well.

CHAP. III.

LET vs now see wherin consists the well doing of our Actions, that we may haue recours vnto those meanes, which may serue vs to the wel performance of them. This (for to be briefe) consists in two things; the first and chiefest is to do them purly for God Almighty, S. *Ambrose* demaunds the reason, why God in the Creation of the world, when he created the corporal things said that they were good: when he had created the plants and trees, it presently, added, *Et vidit Deus, quod esset bonum*, and God saue that it was good: he had no sooner created the beasts of the earth, the birds of the ayre and fishes of the sea but straight ways it is added, *and God saw that it was good*, he created the heauens, that starr, the Sunne and Moone, and instantly is added, *and God saw that it was good*: he prayfed *Genes.* 1.

prayſed & comended all things asſoon as he had created them; only coming to creat man he ſeems to paſſe him ouer in ſilence without prayſing him, or adioyning thus vnto the making of him, *& vidit Deus quod eſſet bonum* as he had done to al the other created things beſids. what is the myſtery of this ſaith he? Wherin the difference? becauſe the beauty & excellency of all other creaturs, & created things, conſiſts only in the exteriour, and the outward ſhew, they haue no other perfection the that which appeares without and is diſcouered by the eye, and therefore they were prayſed as ſoone as made: but the goodnes and perfection of man conſiſts not in the exteriour nor the outward ſhew, but in the interiour, out of all reach of eyes, *Omnis gloria eius filiæ regis ab intus* al the glory of man who is the ſonne of God, is comming frō the interiour, as alſo all that which is in him pleaſing to the eyes of God; *Man ſeeth that which appeares without* (ſaith God to Samuel) *but God beholds the hart*, the end, & the intention with which each or doth do his works: and

Pſal. 44. 14.

1. *Reg.* 16.

therefore

therefore he did not praise man presently after he had created him, as he did al other Creatures; The intention is the root and foundation of all the good & perfection which is in our Actions. We cánot see those great massy stones, which are throwne into the earth to rayse great buildings on; but notwithstanding they are the stay and foundation of all the edifice, and such vnto vs is our intention.

The second thing which is required to the perfection of our works, is to confer all our care and diligence vnto the doing of them well and perfectly: for it is not inoughe only to have a good intention, nor to say you do the all for God Almighties sake; but it is requisit that you performe your actions with all possible diligence, to render them more acceptable to God. Let this then be the first means of doing our actions wel, to do them purely for the loue of God; wherby we shall arriue to do them perfectly, and with our vtmost indeauour (as doing the for God Almighty) although neither our Superiour nor any one els do looke or &

take account of our performance of them. Our *B. F. Ignatius* asked a certayne brother once, who was a little negligent in his office, wherefore he did those things? the brother answered for the loue of God: whereupon our B. Father told him, that if he did his things so negligently againe, he would giue him a good penáce for his payns. For said he, if you did them for any men, the fault would not be so great to performe them with so much neglect and carlesnes; but to do them in such a manner, for so great a master, is a negligence not to be borne with all.

The second means, which the Holy Saints do commend vnto vs, & which indeed is the most effications of al is cõtinually to walke in the presence of God Almighty. *Seneca* although Heathen was wont to say that a man who was desirous to becom vertuous, and to do all his Actions well & laudably, could arriue vnto it by no speedyer way, then to imagin himselfe when he did or sayd any thing, in the presence of some graue honourable

person,

person, vnto whom he bare respect & reuerence, *Sic vive tanquam subalicuius boni viri, ac semper presentis oculis*. Now if the bare imagining ones selfe in presence of another man, hath power sufficient to make him do his Actiõs wel, what a more efficatious meanes ought it to be, to consider our selues alwayes in the sight of God, to frame an imagination of him euer present, to perswade our selues that he sees all whatsoeuer we do; especially seing it is no faynd imaginary thing, like that other of *Seneca's*, but really true as the Holy Scripture often testifyes *The eyes of the Lord are clearer thē the sunne ouerseeing al the wayes of men, and the deepest of the Abisse and beholding the harts of men, in the most secret partes and corners of them*. Eccl. 13. 18.

But of this exercise of walking in the presence of God Almighty we shall treat more amply & particularly here after, and declare how excellent and profitable it is, and with all how much praysed and recõmended by the Holy Saints, and therefore for the present we will only (for as much as concerns our present Argument) declare in pas-

sing how much it conferres, vnto the well performing of our ordinary Actions, which is of such consequence, that (as we shall in its place declare) we are not only to insist vpon that verity, that we are in the presence of God, but we are to serue our selues of it to do our workes the better and perfecter; in such sort notwithstanding, as should we reflecting on the presence of God, remayne doing our actiõs imperfectly and negligently, it would not be a good deuotion, but rather an illusion and deceyt. And some ad yet further & say that that presence of God Almighty which we should procure to haue, and which the holy Scripture and Blessed Saints so much recommend vnto vs, is this well and perfect performance of our works, in such manner, as they may worthily appeare before the face of God, and haue nothing in them to displease his holy eyes; in briefe that they may be such as may become vs to do in the presence of so high a Maiesty.

Apoc.4.8. And it seems that *S. Iohn* in his Apocalyps would haue vs vnderstãd so much from the description, which he makes of

of the proprieties of those holy Spirits, which he saw standing before the Throne of God, readily awayting what he should command them; of whome he sayes, that they were full of eyes, without, within, and round about them, hauing eyes in their feet, handes, eares, and lippes, and in their eyes themselues; to represent vnto vs that those who desire to serue God perfectly, & to appeare worthy of his presence, must haue especiall regard in, & about euery thing, that they doe nothing which may not beseeme so diuine a presẽce. They are to be full of eyes both within, & without, to be watchfull ouer euery action, to see how they goe, to consider how they speake, to marke how they heare, to looke how they see, and how they thinke, how they will and desire any thing, vnto the end that among all their workes, there may not be found one, which may be offensiue to the eyes of God, in whose sacred presence we are continually.

This is an excellent manner of walking in the presence of God Almighty,

and so *Ecclesiastes*, and *S. Paul* the Apostle in place of that which is sayd of *Enoch* in *Genesis*: *And he hath walked with God* (which is the same as) *before God, and he hath not appeared, because God hath taken him away*; doe say, *Enoch pleased God and was translated into Paradise*, declaring expressly vnto vs, that to walk with God, before God, and to please God, are but three formes of speech of one signification, by their explicating the one by the other. And *S. Augustine* and *Origen* after this manner expound that place of *Exodus*, where it is sayd, that when *Iethro* came to see his kinsman *Moyses*, *Aaron* & the Elders assembled themselues to eat with him before God, *vt comederent panem cum eo coram Deo*, saying that it is not meant that they were assembled to eat before the Tabernacle or the Arke, for as then there was none; but that they met to feast, to eat and drinke, and reioyce with him, with so much sanctity, piety, and so religiously composed, as if they had beene to eat before God, being exceeding wary not to doe any thing in his diuine presence, which might

Gen. 5. 24. Eccl. 44. 16. Heb. 11. 5.

Exod. 18. 12.

might beget offence. In this manner do iuſt and perfect men walke before the eyes of God, in the performance of all their actions, euen in thoſe which are indifferent and neceſſary for the ſuſtaining of their liues, as eating, drinking, ſleeping, and the like: *Let the iuſt feaſt* (ſayth the Prophet Dauid) *and exult in the ſight of God, and be delighted in ioy and gladnes*; but all this in the ſight of God, and ſo as his holy eyes may without offence looke on, & nothing may be leſſe beſeeming his diuine preſence. *Pſal. 67. 4.*

The Holy Fathers ſay, that in this manner we fulfill that which our Sauiour in the Ghoſpell doth counſaile vs, *We ought to pray alwayes without ceaſing*. And S. Paul to the Theſſalonians: *Pray without intermiſſion*, and many of them are of opinion that he prayes alwayes, who doth alwayes well, as S. *Auguſtine* on theſe wordes of the Pſalme: *Tota die laudem tuam*. Would you know, ſayth he, how to prayſe God al day? Doe that which you are about well, and you haue prayſed God. S. *Hilarion* alſo ſayes the ſame: *For by this Luc. 18. 1. 1. Theſſal. 5. 17.*

(saith he) *we come to pray without intermission, when by workes pleasing to God, and alwayes performed vnto his glory, the whole life of a Saint-like man; is no other then a prayer, and so by liuing both day and night according to the law, our whole life shall be a nightly and daily meditation*: and S. *Hierome* on this verse of the Psalme; *Praise him yee Sunne and Moone, praise him all the Starres and light*, demaundes how the Sunne and Moone the Starres and light can prayse God; and answers, that in so much as they cease not to do their office and performe that seruice for the which they are created, the seruice which they do, is that which prayseth God. And so in like manner, he who doth those ordinary and daily exercises of his Order well, is alwayes praysing God, and in a continuall act of prayer: which may be yet further cõfirmed by this sentence of the Holy Ghoste in *Ecclesiastes*. *He who keeps the law, doth multiply oblation: it is a saluing sacrifice, to attend to the commandements, and depart from all iniquity*. And from hence may we vnderstand, what great perfection it is to do our ordinary Ecclef. 35. 2.

Actions

actions well, since it is a multiplication of oblation, and prayer, a continuall meditation, a perpetuall remayning in the presence of God & lastly a Holocaust of saluation, & of al things the most pleasing vnto God Almighty.

Of an other meanes to do our Actions well; which is so to performe them, as if we had nothing els besides to do.

CHAP. IIII.

THE third meanes which may help vs to do our actions wel is to performe each thing, as if we had nothing els besides to do; so to make our prayer; so to celebrat holy Masse; so to recite our office, and say our beades; & lastly so to do all our other things, as if we were wholy to be imployed therein: for what cals vs away? What makes vs so hasty to dispatch these thinges? We can assigne no reason, and therefore are to procure to do al things without confusion, and so, as on thing may not be hinderance or disturbance to an other, but that we be always attent vnto that which exactes of vs for

the present. Whileſt you are in prayer, thinke neyther vpon your ſtudy, nor your office, nor affayres; for it ſerues to no other end, then to hinder your prayer, and to the occaſion that you ſhal neyther do that one, nor the other well. You haue all the reſt of the day to attend freely vnto your other imployments, and to beſtow vpon your ſtudys *Omnia tempus habent* all thinges haue their time, *and euery day hath enough to do, with its owne mallice*, It is but a ſmall thing which is required of you, & ſo conformable to reaſon, that euen the heathens themſelues, who wanted the light of faith, did yet require thus much in the ſacrifices of their God, whence it became a Prouerbe among them; *adoraturi ſedeant* let thoſe ſit who are to adore the Gods: that is; let them do it with great quiet and attention, and not raſhly and only for faſhion ſake. *Plutarch* treating of that great reuerence and reſpect with which their Flamins approched vnto the Altars of their Gods, ſays, that all the tyme that the Prieſt ſacrificed there was a Cryer, whoſe office it was to admoniſh

Eccl. 3. 1.

Matth. 6. 34.

admoniſh him aloud continually in theſe wordes, *Hoc age, hoc age*, Attend to that which you doe, be preſent to your ſelfe and your actions, and let no diſtraction carry your thoughts away. And in this māner muſt we indeauour to beſtow our ſelues wholy vpon that which we haue in hand, & do it with that maturity and reflection, as if we had nothing els to doe beſides. *Hoc age* do that which you do, bend all the forces of your mind, and vſe all your diligence to performe that well, caſt away all thought of other thinges, and ſo you ſhall arriue for to do all thinges well, *Quod nunc inſtat agamus*. A certaine Philoſopher, to proue that we ought ōly to be attēt vnto that which we haue in hand, without occupying our thoughts with care or ſolicitude of any other thing, doth giue this reaſon, that only the preſent is that which is in our power, and neither the tyme to come, nor yet the paſſed, ſeeing the one is already gone, and ſo conſequētly we can diſpoſe nothing of it; and for the future we are not certaine, whether we ſhall euer liue to ſee it or no.

Oh how happy were he, who could but winne that mastery of himselfe, to keep his thoughts and imaginations in such awe, as they should neuer dare to bestow themselues otherwise, then on the present thing, in which we are imployed! But on the one side the instability of our hart is so great, & on the other the craft and malice of the enemy, that the Diuel makes his vse of it, by casting into it, thoughtes of what we are afterwards to do, to hinder vs in that which we ought to be doing for the present. This is an ordinary tentation of the enemy, and a most hurtfull and pernicious one to vs, since the Diuells end is hereby to hinder vs frō euer doing any thing perfectly & wel, & therefore in tyme of prayer, he will be suggesting vnto vs, the thought of of our affaires, studdies, and offices, & how we may do this or that thing best, that he may hinder vs from making that prayer well, which we are then in hand withall, and therfore he is not wanting to put you in the head with a thousand wayes to compasse & bring about such or such a busines, since he knowes

knowes it the thing, which then you are not to attend vnto, whereas when you come opportunly to imploy your selfe in that other businesse, which at another tyme he was so busy to inform you of, he will find so many trickes & deuices to diuert you, that you shall do it as imperfectly and with as little profit as the former. And so he continues haunting of vs still, to the end he may bring vs to do nothing well: *Non enim ignoramus cogitationes eius*, we are not ignorant of his way of proceeding. 2. Cor. 2. 11.

Let vs therefore lay all care of future thing aside, and trouble not our selues with thought of them; for how euer the actions truly done be good, yet the vnseasonable thought of them is alwayes bad. And when this tẽtation vnder the colour, that you shall not remember that so well afterward, which is then presented vnto you, shal set vpõ you, euen frõ thence may you perceaue that they are not thoughtes proceeding from God, but from the enemy: seeing that God is no friend of disorder and confusion, but of peace, quietnes, and order, and therfore consequently

sequently all such thoughts, as bereaue you of your quiet, and peace, and put you in disorder, come not from God Almighty, but from the Diuell who is authour of such disquietnes and confusion. Chase therefore all such tentations from your thoughts, and haue a firme hope and confidence on God Almighty, that he (so long as you behaue your selfe as you ought) will not be wanting in due tyme & place, to lend you all necessary ayd (& that with aduantage) to the performance of your other affaires; & how euer there may present themselues vnto you, at such tyme, some circūstance or other, with neuer so faire pretensions, some forcible argument, some witty answere, yet cast all quietly out of your mind, and assure your selfe you shall rather gayne, then loose any thing thereby, *Scientia quæ pro virtute despicitur, per virtutem postmodum melius inuenitur*, sayth *Saint Bonauenture*, Knowledge which for vertue is neglected, is afterwardes by vertue better obteyned And *M. Auila* saith, when the care of any businesse doth come into your mind

mind at any vnreasonable time, you are to say vnto it, *My Lord hath giuen me no commission to treat, or thinke of this matter for the present, and therefore you must excuse me; when he shall be pleased that I shall deale about it, there shall want no diligence of myne.*

Another means to do our Actions well, which is so to performe each on, as if it were the last thing we were to doe.

CHAP. V.

THE fourth means, which the Holy Fathers teach vs, to do our Actions well is, so do euery particular thing, as if it were to be the last Action that euer we should do in this life *S. Bernard* prescribing vnto Religious men, in what manner they are to do their Actions, says *Let him demannd of himself in euery worke he doth: if you were presently to dy; would you do this or no?* And *S. Basill* saies: *Haue alwayes the last day of your life before your eyes: when you rise in the morning, doubt whether you shall liue till the euening, or no: and when you do com-*

pose

pose your selfe at night to rest, do not coniecte to see the sunnes light any more: and this to the end that you may the better refrayne your selfe from falling into sinne. And with how much reason may we alwayes awayt for death our selues, whome we see alwaies so conuersant with our neighbours. This dyes with sickneſſe; an other is drowned at sea; one is kild by theeues vpon the way; an other by murtherers in the Citty; many by Pyrats are made away: in all places, at all times, and of all ages, and conditiõ: death spars no man, *what a thing is this* (saith an other holy man) *what a thing is this? men see nothing more frequently then death, & yet there is nothing which they leſse remẽber*. Seeing therfore death lays wayt for vs at euery tyme, we ought likewise in al places, at al times, and in all occasions to be ready for it: & this would be an efficatious meanes to make vs performe all our Actions well, and is that of which S. *Anthony* made particular vse, to stirre vp his Disciples vnto the study of vertue and perfection. What shall we say of that Heathen, whose sentence this is, *You will*

will not be able to spend this day well vnles you imagine it to be the last of your life? and that of the Poet *Horace*.

Omnem crede diem tibi diluxisse supremum.
Thinke euery day thou seest to be thy last.

If we did but informe all our actiõs with this same thought of death, we should do them which more feruour & perfectiõ then now we do. With what deuotion should I say Masse now, if I knew for certaine, it were the last Masse which I should euer say, & that I should haue no time beyond this to doe any thing or merit more? With how much feruour & attension should I pray, if I knew it were the last prayer I should make, & that I should neuer haue that commodity agayne to beg pardon of God Almighty for my sinnes, and implore his sauing Mercy? Therefore it is become a Prouerbe; If you would learne to pray, go to sea: when we haue death before our eyes we pray with otherguese feruour, then now we do. We read of a certaine Religious man, a great seruant of God Almighty, that he was accustomed to confesse himselfe euery day, before he

went to celebrat Holy Masse; this holy mā once falling sicke, his Superior perceauing his sicknes to be mortall, told him in order to his duty, how the case stood with him, and therfore wisht him to prepare himselfe by a good cōfession, vnto whom the Blessed man (lifting vp his hands towards heauen & blessing & praying God Almighty) answered; for these thirty yeares and more I haue confessed my selfe euery day, as if I were presently afterwards to dy which is the cause that for the present I haue only need to reconcile my selfe, as if I were only to go to Masse; It was most wisely done of him, and an example worthy all imitation, so ought we to go to holy confession and communion as if we were presently to dy: and doing all our Actions in conformity to this, we shall come to make our confession at the houre of death; not with the anxiety of men now in dying, but with that sweetnesse and comfort of men now going to the holy Communion: this pace if we always kept, death should neither ouer take vs before we were aware,

aware, nor take vs vntimely out of this mortall life. And this is the best prayer, the exquisitest deuotion, to prouid our selues so, that death may neuer come vntimly to vs. *Blessed is that seruãt* (saith our Sauiour Christ) *whome his master when he comes shall find so doing*, so watchfull, so prepared for to dy. This was the life of holy Iob. *Euery day of this warfar of myne* (saith he) *I do expect when the change of me wil come*. I make account that euery day, is the last of my life, *do thou call me, and I will answere the*. O Blessed Lord call me away when you please; behold me here prepared and ready for to answere and appeare before you, at all times, at all houres when you shall summon. Math. 24. 46. Iob. 14. 14.

One of the best signes which one hath to know, whether al stand right or no betwixt God and himselfe, is if he be alwayes prepared and ready, to answere in all times and occasions when God shall call him. I speake not of any infallible assurance, since there is non such in this life without some extraordinary reuelation, but of probable and morall coniectures & such

as ordinarily we haue; among the which there is non more assured then this, when we are resigned & content, that death, if Gods blessed will were such, should seaze vpon vs in this time, this Article, this worke we are a doing. Consider whether you be ready or prepared or no to answere, if God should call you at this instant like vnto holy *Iob*: put your selfe often to this proofe; examine your selfe frequently vpon this interrogation: *Would you be content if you were presently to dy*? and if vpon this examination and tryall you find your selfe well content to be taken by death from that Action you do, and that moment in which you make this reflection on it, you haue good reason to thinke that all goes right & well with you, & to be much comforted therewith; but if one the contrary, you do not find your selfe resigned immediatly to dy, neither to ãswer to the voyce of God, if he should call you away, in those circũstances, those actiõs and that time, but that you could willingly require a further day, to end som busines which you haue yet in designe

and

& doth import you much; it is no good signe but rather a manifest proofe, that you proceed with great negligence, & not with that care of your spirituall profit which becomes a good Religious man. Seing (as that holy man says) *if you had a good conscience you would haue no feare of death*: and consequently fearing it so much as you do, it is a signe that the reckoning of your conscience goeth not well, & that it will be troubled to mak a good account. *We should rather feare sin then death.* That Steward who hath his accountes ready, and faythfully made, desires and wishes for to giue thē vp; whereas he who hath them perplext, and intricat, feares nothing more, then the time when he is to render them vp, and seekes all possible excuses to differ and put it of.

B. Father Borgia was wont to say that it was a good exercise for a Religious, to dispose himselfe to dye well, one at least euery foure and twenty houres, & that so he should come to haue good successe in all his actions, when he should say vnto himself euery day, *quotidie morior*, I dye euery day, Let vs in

like manner enter euery day into our selues, and often exact an accoumpt of our selues according to this reckoning when if we find our selues nithat present moment and circumstance not well disposed to dy, let vs begin then at least for to prepare our selues against its cōming, and that article of time vpon which a whole eternity depends; and imagin that God Almighty vpon our humble petition hath granted vs vnto this end a longer terme of life, which we are therefore carefully to spend & in such manner as if with euery Action we were to cōclude our life, Oh how happy is he who so liues as he would be content to be found, whē he comes to dye!

It is on of the profitablest things, which we can commend in our sermons vnto secular people, that they should liue in such manner, as they desire to be found at the houre of their death & that they shold not differ their conuersion and doing penance, seing to morrow is vncertayne, and who knowes whether he shall liue vnto it or no? *He who hath promised pardon to the penitent*

Thom. de Kempis. Greg. hom. 12. in Euangelio.

penitent hath not promiſed to morrow to them, when they ſinne ſayth *S. Gregory* vpon the occaſion of that Example of *Chryſaurius* which he recounts, who ſurpriſed by death which he had dallyed with, and forſaken by the Angels whome he had contemned, incompaſſed with Diuells whome he had followed and humoured and rowling his eyes fearfully about, cryed out with a horrible voyce, *inducias vſque manè; inducias vſque manè*, haue truce with me but till to morrow; haue truce which me but til to morrow: but al in vayne, for before the next days light was he hurryed from the night of this world vnto that more terrible darkeneſſe of Hell, and from this life wherin he had ſo much time for to do pennance, vnto an eternity of torments worſe then death it ſelfe, there to bewayle for euer that pretious time which he had ſo vainly ſpent. It is a common ſaying that there is nothing more certayne then death, and nothing more vncertayne then the houre of it, and our Sauiour ſays yet more in the Euangell, *Be ready and prepared, ſince the ſonne of* *Luc.* 12. 14.

man shall come in an houre when you looke not for him: where although he speake of the day of Iudgment, we may notwithstanding vnderstand him as speaking of the houre of death, since that presently vpon that, all shall receaue their particular iudgment, which sentence is the same as shall be confirmed by the Generall one, without any mitigation or alteration at all. Moreouer our Sauiour doth not only say that this houre is vncertaine, & that we know not when it shall arriue, but also that it shall come when we least thinke on it, and perhaps likewise when we are least prepared, which is that which S. Paul saies: *It shall come like a thief in the night*. And S. Iohn in his Apocalyps: *I will come to thee like a thiefe, and thou knowest not the houre when I shall come to thee*. When a thiefe intendes to goe to rob any place, he watches his tyme, vntill there is no suspition of any such matters, when they are all otherwise busyed or a sleep: and so our Sauiour Christ doth teach vs by this similitude with what watchfullnes we ought alwaies to attend the houre of death,

1. ad Tit. 5. 2.
Apoc. 3. 33.

vnto

vnto the end it find vs not vnproued when it comes. *For be sure of this* (sayth he) *that if the Maister of the house knew what houer the theef would come: he would certainly watch & not suffer him to breake into his house*; but becauſe he doth not know what houre he will come, whether at euening, at midnight, or before day breake, or els in the morning, therefore he ſtands always vpon his guard that his houſe may not be broken open, & his goods ſtolne away & ſo ought we to be always ready, ſince death comes when we leaſt thinke of it.

Augu. in Pſal. 144. ſuper illa verba, Miſericors & miſerator Dominus.

The Holy Doctours do conſider frō hence the great Mercy of God Almighty towards vs, in keeping vs ſtill in ſuſpence and vncertayne expectation of the houre of death, to the end, that we may put our ſelues always in a redynes againſt its coming: for otherwiſe if men knew for certayne how long they were to liue, it would be the occaſion of the great negligence & grieuous offēce of many. For they who can liue thus negligently, and carles of their ſoules good, when they are not

Greg. ho. 13. ſuper Eu. & lib. 12. moral. cap. 20.

Bonau. de profeſſ. religioſ. lib. 1. cap. 1.

certayne of one houres life, what would they doe if they were assured for to liue some yeares? *S. Bonauenture* sayth that God hath left vs the houre of our death vncertayne, that we may learne to contemne all these temporal things and not count them worthy of our care, which in euery moment we are in danger to loose. As our Sauiour sayd to that rich Miser in the Ghospel of *S. Luke*: *foole this night they will demaund they soule of thee, and then whose shal all that wealth be, which those hast gathered together?* Let vs therefore prouide our selues of such riches as can neuer be taken from vs.

We ought with good reason to do that our selues which we preach and commend to others, according to that of *S. Paul thou therefore who teacheſt others dost not teach thy selfe*, it is one of the frequentest tentations, which the Diuel vses, in deceiuing man, to depriue them of their eye sight in such manner as not to see this verity and truth, by bringing them into a dead forgetfulnes, and making them beleiue that they haue time inough for to doe this

Rom. 2. 21.

or that, and that afterwards they may haue oportunity inough, for to amend their liues and to prepare for death. And this tentation euen extendes vnto Religious men, making them differre their aduancement in vertue and ſpirituall profit, with cold purpoſes that after they haue ended their ſtudys, or are diſcharged of this office or haue acquitted them of that affayre, that then they wil begin to liue better and more holily, and to fall in good earneſt to penance and mortyfiyng themſelues. Miſerable as you are, if you ſhould chaunce to dy before you haue ended your ſtudy, vnto what end would all your learning ſerue you, (for the attayning of which you haue neglected your profit in vertues) then to make fuell, and as the Apoſtle ſayth, hay & ſtuble to burne you in the other world withal. Let vs then make our profit of that which we preach to others; *Medice cura teipſum*, & cure our ſelues (ſeeing our need is ſo great) with the ſame remedys which we apply to others. 1. *Cor.* 3. 12. *Luc.* 4. 23.

Of an other meanes to do our Actions well, which is to take care only for the present.

CHAP. VI.

THE fifth meanes which wil help and encourage vs much to do our Actions well, and with perfection, is ōly to take thought for the preſēt. And although the practiſe of this ſeems to be all one with the former, yet there is not a little difference betwixt thē, as we ſhall declare in that which we are now to ſay. One of the thinges which doth fright very many, & maks thē go on but fayntly in the way of vertue, & which indeed is a tentatiō of which the Diuell makes gaynfull vſe, is; to propoſe vnto them, that it is impoſſible they ſhould continue their whole liues in ſuch warynes, and recolectiō. What? ſhal it ſay, is it poſſible that you ſhould liue ſo many yeares, with ſo much reſeruation and circumſpectiō? With ſuch prudence and exactnes in euery thing? do you thinke that you ſhal alwayes keep the ruls & diſcipline

of

of the house, wherin you liue alwayes be mortifiyng your selfe and neuer do any thing as you desire? These are comonly the apprehensions, in which the Diuell appeares vnto vs in such fearefull manner, making all things seeme more terrible then they are, and religious life a kind of Matyrdome & perpetuall dying. And so we read that when our B. F. S. *Ignatius* retired himselfe to *Manresa* for to do pennace, one of the tentations with which the Diuel assaulted him was this, saying vnto him: how is it possible that you should lead such an austere life, for threescore yeares together, as you haue now begune? Now this remedy whereof we speake doth answer in diamiter vnto this same tentation, which is neyther to make account of diuers yeares, nor dayes, but only to haue a care to passe the preset well. This means hath good proportion to our humaine frayltY; it will not suffer vs to attempt any great matter; & there is non who only for a day, at least would not straine himselfe for his owne good and spirituall profit to liue well; this is the same which

Lib. 1. cap 6. vita P. Ignatij.

which our B. Father prescribes vnto vs in the particular examine, where he counsells vs from on halfe day to an other, to renue our good desirs & purposes of being modest, keeping silece, or bearing all things patiently and the like: and in this manner, that which perhaps would seeme intolerable and euen impossible, if it were enterprised and apprehended in grose and altogether, as; I will neuer speake out of the appoynted time, nor neuer goe but modestly and composed; becomes to be easy and familiar to vs.

Tract. 7. cap. 7.

In vita Patrum.

This was the remedy, which that good Religious man, applyed vnto the curing of himselfe, who (as we reade in the liues of the Father) was so fiercely tempted, as his appetit, which was vp euery morning as soone as he, did make him belieue, that it was impossible for him to do any thing, vnles that should be first satisfyed; the holy man not to breake the ordinary fast of the Religious, which was to eate nothing vntill the third houre for any importunity of his hunger, did find this stratageme out for to delude it. In the morning

morning he would reaſon with his appetit in this manner; Although your hunger be neuen ſo great, yet you may faſt well vntill the third houre, and then you may freely eate: and when the third houre was come he would ſay againe, nay certainly I muſt needs ouercome my ſelfe ſo farre as to abſtayne vntill the ſixth houre now; & I ſee no reaſon but I may do it as well, as I haue abſtayned hitherto: and ſo he would entertayne himſelfe with ſome other thing the while: and when the ſixth houre or noon was come, then would he ſteep his bread in water and ſay, we muſt needs tarry now vntill the bread be ſoakt; for ſince we haue had patience hitherto without doubt we will not breake the order of the other Religious to eat before the ninth houre now: and ſo at laſt when the ninth houre was come, after he had ſaid the accuſtomed prayers, he tooke his refection. In this manner he continued for ſome dayes together ouercoming himſelfe; when once about the time of refectiō lifting vp the lid of the basket where he kept his bread, he ſaw a blacke

blacke ſmoake ariſing from thence which vaniſhed out of the window of his cell, which (as the effect ſhewed) was no other then that ſpirit of Gluttony which had tempted him, for after that time he was neuer more troubled with thoſe pangs of hunger, and coũterfetted languiſhings, with which he was formerly vext and moleſted, in ſo much as from thẽce forwards he could without any difficulty, abſtayne two dayes together from taking any food, our Sauiour rewarding him with this particular grace, for that combat which he had ſo couragiouſly ſuſtayned in ouercoming his gluttonous appetit.

We ſayd (and not without good reaſon) that this meanes is the moſt proportionable to our weakenes, ſince it goes by little and little ſuſtayning & incouraging vs to the attempt of that, by little and little, which all at once we ſhould not dare to vndertake, how euer if we were but feruent and couragious indeed & truly inflamed with the loue of God, there would be no need to entice vs on by ſuch bayted wayes as theſe, where all the laubour

and

and difficulty is hid. For a true seruant indeed of God Almighty, neyther thinkes vpon the length of time, or number of yeares, but rather all time seems too short vnto him, to serue God in, all labour little, and all difficulty delightfull, and therfore there would be no feare to let such an one know vnto the full, the vtmost difficulty of euery thing he did, which S. Bernard excellent well declares. *He doth not* (saith he) *giue himselfe vnto the seruice of God, for a yeare, or for a certaine time, like a Mercenary, but for eternity without any prefixed end, or reseruation, with an inflamed will and affection.* Heare the voyce of the Iust, saying: *I will neuer forget your iustifications, seing you haue animated me with them, I haue inclined my hart to doe your Iustificatiõs for all eternity,* to do your will, to fulfill your counsells & commaundments: and so for hauing taken a resolution and offred himself to serue God, in an absolut manner without any limit or restriction, and prefixe no certayne time vnto it, nor entred on the account of any yeates, therefore shall his reward likewise know no

Bernar. ep. 253. ad Gar.

Psal. 118. 93. v. 112.

bounds, but be extended vnto eternity, *that eternall hunger of the iust, is deseruing an eternall refection.* In which sence S. Bernard explicats that of the Wiseman, *consumatus in breui explenit tempora multa*, a good and iust man, liues in the short space of time, or a few dayes, the life of many yeares, since his desire is so great out of the ardour of his loue of God to serue him, that should he liue a hundred, or if it were possible a thousand yeares, he should neuer be weary of seruing him, nor euer thinke his seruice great inough. And so by force of this desire, he comes to the merits of so many yeares, since God rewards ech one acording to his good desire. These are men indeed, these haue truly masculine spirits, these may well be compared to *Iacob*, who for the great loue he bare to *Rachel*, thought it a thing of nothing to serue seauen yeares for her, and afterwards seauen more, *Videbantur illi pauci dies, pre amoris magnitudine.*

Bern. vbi supra.

Sap. 4. 15

Gen. 29. 20.

Of another means, which is to accustome our selues to do our Actions well.

CHAP. VII.

THAT auncient & great Philosopher *Pythagoras*, counsailed his friends & disciples (vnto the end that they might both become vertuous, & that vertue might be delightful to thē) to make choice of some good course of life, and go forward with it without staying at any apprehensiō of difficulty or labour, which might present it selfe in the beginning for to discourage them, seeing with a little vse & exercise the difficulty would passe away, & the practise of vertue become easy & pleasant to them. This meanes is of much importance, & ought to be put in practise by vs, not so much becauſe it is comended by this Philosopher, as becauſe indeed it is deriued from the holy Scripture (as we shall presently declare,) & also very efficatious for that which we pretend. We haue made choice already of a perfect *Pythagoras.*

manner of life; or rather, God of his great goodnes hath elected vs vnto it,
Ioan. 15. 16. *Non vos me elegistis, sed ego elegi vos*: for the which grace and fauour he is to be blessed for all eternity. But in this state of life, vnto which our Lord hath called vs, we may haue more or lesse of perfection, and be perfect or imperfect Religious men, according as we shall do our actions, perfectly or imperfectly. Therefore if you meane to make any profit in Religion, and to arriue vnto perfection, you must accustome your selfe to do all the Actions, and exercises of that Religion with perfection: accustome your selfe to make your meditation well, & all the rest of your spiritual exercises, to be exact in poynt of obedience, to obserue your rules precisely, & to make esteeme of euery little thing. Accustome your selfe to recollection, and mortification, to pennance modesty, silence and the like; & be not any whit dismayed, if in the begining you find difficulty, seeing with a little continuance and vse, that difficulty wil not only passe away, but there will succeed to it, a great contentment

ment and satisfaction, and you wil not know how to make an end of rendring thankes to God, for giuing you perseuerance so farre as to arriue to so much contentment and felicity. The holy Ghost hath taught vs this doctrin in diuers passages of the holy Scripture, as in the Prouerbes, *Viam sapientiæ demonstrabo tibi*. I will shew you the way of wisedome, and learne you to find gust & sauour in the knowledge of God. For *Sapientia* or wisedome, sayth *S. Bernard*, is *quasi sapida scientia* a sauorous and delightfull knowledge of God Almighty, and he professeth to teach vs the way, to come vnto the tast the *knowledge and the loue of God*: *I will lead thee* (saith he) *by the paths of equity, into which when thou shalt once be ētred thy wayes shall not be straightned, and when thou runnest thou shalt haue no hindrance*. Now the reaso why this way of vertue is called a path, is because, at the first entrance of it, (by reason of our ill inclinations) it seems narrow and not to be passed without much difficulty, but being but once a little entred, we find it so delightfully inlarged as we go on

Prouerb. 4 11.

cheerfully, & runne securely without any feare of let or hinderance. And by this Metaphor the holy Ghost with diuine elegance hath taught vs, how vpon the apperance of any difficulty in the entrance of the way of vertue & perfection, we are no wayes to loose courage and be disbartened, but to go on with this assurance, that we shall be shorthly past all that is hard and difficile, and arriue to all happinesse and delight, becaus *I haue laboured a little, and I haue found for my selfe much rest*, which is agayne reiterated in the 61. Chapter of Ecclesiasticus, *there is a little labour in the worke, & presently thou shalt eat of its fruit*, and the Apostle *S. Paul* doth likewise teach vs the same: *All discipline* (saith he) *for the present seemes not to be pleasant but* (rather) *irksom & tedious, but afterwards it renders by the exercise of it a most peaceable fruit of the accomplisht Iustice*; neyther will it become only facile & easy, but also pleasant and delightfull to vs. The same we find by experience in all other Artes & Sciences: for what is there more difficill in the beginning then learning & study? with

Eccl. 5. 35

Eccl. 6. 20

Heb. 12. & 11.

with what force & constraint are children brought vnto it? in so much as it is become a Prouerbe that *knowledge comes with blood and violence:* & yet after a little practise, when they come to make some profit, & haue some vnderstanding and tast of what they learne, they haue no greater recreation then to be always at their books, and it is the like with those, who go in the way of vertue and perfection.

S. *Bernard* explicats this excellent well, vpon those words of Iob: *That which a little befor my soule would not touch is now through necessity become my food*, would you know (sayth he) how much custome and exercise can do, & how farre in time it winnes vpon vs? *first a thing shall seeme intollerable to you; in processe of time, if you accustome your selfe vnto it, you will not imagine it so hard; a little after you will euen feele it light; shortly after not so much as feele it at all; and after that be euen delighted* with it: in so much as you may wel say with holy *Iob*, that which at first my soule could not looke vpon without horrour and detestation, is now become the sauou-

Bern. l. 1. de consid. ad Eu. Iob. 6. 7.

ryest food and nourishment I haue, & when soeuer you find any difficulty, to obserue your Additions, and those Instructions which are giuen you for the well making of our prayers & examins, be assured that it is only for want of vse and practise, as also when you haue so much a doe to recollect your thoughts ouer night, in such maner as to haue them in your power when you wake, to make offer of the vnto Almighty God in prayer. For the reason of this difficulty is, because at other times you take little or no care of the custody of your thoughts, & of keeping them oly attent vnto that Mystery which you are to meditat. Hence also is it, that silence and recollection seems such a tedious melancholy thing vnto you, since you neuer in earnest apply your selfe vnto it, *Your cell* (saith Tho. a Kempis) *becomes sweet vnto you, if you continue in it, and begets tediousnes if you seldome tarry in it*, frequent your chamber often and but accustome your selfe to keep with in, and you will come to be delighted with its solitude. This is the reason why secular persons

find

find so much difficulty in fasting and meditation, for they haue neuer vsed themselues vnto it. King *Saul* armed *Dauid* with his owne Armes, when he was to fight against the Philistim, but *Dauid* because he had byn neuer vsed vnto them, was forced to put them of againe; notwithstãding we see how afterwards with vse, he came to passe ouer whole moneths in armes, & proued a famous soldier. And that which we say of good and vertue, is likewise to be vnderstood of vice & all defects, vnto which if we giue but any way in the begining, or incurre any ill habit through our owne negligence, it will continue daily strengthning it selfe, & winning so much vpon vs, as afterwards it will be very difficile, to find out remedies forcible inough to free vs from it, but we shall incur the danger of alwayes being subiect to the ill habits of it: *Vulneri vetusto & neglecto callus obducitur, & eo insanabile quo insensibile fit*, old ranckled woundes do, if we neglect them, close vp on the out fid, and so become the more incurable, the lesse sencible we are of them, If you 1. Reg. 17 38.

had but accustomed your self from the beginning, to haue don euery particular action well, what a rich treasure of merit should you haue gotten together by this time? & what contentment should you haue found by experiecing the facility & sweetnes, which is in euery vertuous action? do but see what a pleasant life he leads, who hauing had once a custome of swearing, hath habituated himselfe agayne it, & ouercome it; with how much facility and delight doth he auoyd the comitting of so many mortall sinnes? Let vs therefore from this time forewards begin (for it is better late then neuer) to accustome our selues to do all our ordinary works and daily actions well, since they are of so much consequéce, applying vnto that end (if neede should be) our particular Examine, which should be one of the best & profitablest examines, which we could make; and so we should arriue vnto that happines to do al things wel with great facility.

Of

Of how great importance it is, that Religious men do not growe remiſſe and ſlacke in the way of vertue.

CHAP. VIII.

FROM that which we haue ſayd it may be eaſily gathered how much it imports a Religious man, to conſerue himſelfe in feruour & deuotion, and to make perpetuall progreſſe in the well doing of his Actions, and how wary he is to be not to do them negligently and with tepidity, leaſt he ſhould get ſuch an ill habit, as he ſhould ſcarcely or neuer be freed of afterwards. God can effect ſo much as to bring you after a great negligence vnto the feruent exercife of a holy and perfect life, but this would be a wonder & miracle. *S. Bernard* handles this point excellently well writing vnto one *Richard* Abbot of Fontaines & his Religious, where God had wrought a miracle of this kind, diuers of the Religious hauing liued long tyme in great neglect of religious diſcipline, being *Bernard. epiſt. 96.*

being afterwards drawn to a life more feruent and deuout: at which the holy Saint much astonished, and yet more reioycing, congratulating their happines sayth: *This is the finger of God. who shall effect so much that I may like another Moyses, goe and see this great vision?* seeing it is not lesse wōdrous then that which *Moyses* saw in the bush which burned, & yet was not cōsumed: *It is a rare thing vpon earth, to see any one in Religion, get neuer so little higher (in perfection) then that degree, to which he arriued first; and you shall with more ease find diuers secular persons who doe wholy conuert themselues to good, then any one among Religious men, passe forwardes to a better state of life*; and the reason is, because secular people haue not those many helpes, nor continuall meanes to aduance themselues in vertue as Religious haue, and therfore when they heare an excellent sermon, when they behold the sudden & disastrous death of any acquaintance or friend of theirs, the nouelty of it startels and amazeth them, and excits thē to alter and amend their liues; but if a Religious, who hath all these helpes

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in such aboundant manner, who frequents the holy Sacraments so often, who heares so many spirituall exhortations, who meditates so often, who speakes so frequently of death, of iudgment, hell, & the beatitude of heauen; If he I say, notwithstanding all this, passe his dayes in negligence and tepidity, what hope of any remedy to mak him amend himselfe? Since their eares are so accustomed to the hearing of these thinges discoursed of, as that which commonly suffices, and is enough to moue & incite others to better life, passeth only lightly by their eares, and makes no motion or impression at all.

And this is the right vnderstanding of that so celebrated sentence of S. *Augustine*, where he sayth: *From that tyme in which I begun to serue God Almighty, as I haue rarely found any better men thē those who haue gone forwards in monasticall discipline, so haue I neuer met with worse then those who haue falen and decayed in Monasteries.* S. *Bernard* doth also testify, that rarely any of those Religious men, who decay in spirit, and fall from their first

Aug. Epist. ad plebem Hiponens'd

first feruour, do euer get vp againe & recouer that degree, from whece they fel; but that rather they are still falling from worse to worse: which is that (sayth S. *Bernard*) which the Prophet *Hieremy* deplores, *How is the gold obscured? How is that best of colours changed?* How is this prime beauty decayd, and withered? They who were *nourished in scarlat* (who were graced by God Almighty with all the fauours he could euen bestow vpon them in prayer, & all the blessinges he could send them downe from heauen) *haue imbraced filth* & taken delight in all shamefull foulnes and misery.

Bern. ser. 3. in festo Apo. Pet. & Pauli.

Hierem. 4 Lo. Vo. 5.

And therefore commonly speaking, there is but little hope of those, who begin to decay and loose spirit in Religion, which is a thing we ought to haue a liuely feeling, and a great horrour of: and the reason of it is that, which we haue toucht vpon before, because they grow worse with frequēt vse of the remedies, and become more sicke when those medicines are applyed vnto them, which ordinarily bring health to other folkes; & what reme-

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dy can there be found out for such as these? They hold with good reason his health for desperate, who growes not better, but rather worse, with the medicines which should cure him: and this is the reason which makes vs haue such an apprehension and horrour of the fall of a Religious man, whereas we are not much moued, with the impayring of seculars. When a Physitian sees a sicke man very faint and languishing, or finds him by his pulse broght low and weake, it seemes no extraordinary thing vnto him; but when he obserues the same sympsomes, or ill dispositions in a man that is strong and lusty, he holdes it for a very dangerous signe, since such an effect cannot proceed from any thing els, then from some peccant humour predominating in the body, which is the forerunner of some great sickneſſe, or ineuitable death. And so is it in this, for if a secular man chaunce to fall into any sinne, it is no new thing, nor strange for one who passeth his life in so great negligence, confessing but once a yeare, & liuing among such frequent occasions

of

falling into sinne: but if a Religious man, who is sustayned with so much frequency of Sacramentes, so many prayers, and such a number of holy exercises, if he I say come once to fall, it is a signe of a decayed vertue, of a long rooted weaknes, and of approaching ruine, and therefore with good reason is it to be feared so much.

Bernard. ubi supra. But I say not this (sayth S. *Bernard*) to discourage you; especially if, being fallen, you desire presently to aryse againe, knowing that the longer you differre your amendment, you render it to effect the more hard & difficille, but only to refraine you from sinning, from falling, and from decaying in spirit. Notwithstanding if any one should through frailty chaunce to fall or stumble, we haue a good Aduocate, our Sauiour Christ to plead our cause with his eternall Father, who can do that, which to vs is impossible. *Deare children* (sayth S. Iohn) *I write this vnto you, to the end you may not sinne, but if any one shall chaunce to sinne; we haue an Aduocate with the Father, Iesus Christ*, and therefore no man is to despaire, seeing

1. Ioan. 2. 1.

that

that if he hartily conuert himselfe to God, there is no doubt of his obtaining mercy. If the Apostle S. *Peter* after so long a discipline in the schoole of Christ, and so many graces and fauours receaued of him, did notwithstanding come to fall so grosly and from so low a fall, as the denying of his Lord and Master come againe to rise vnto so high and excellent estate; who shall dispaire hereafter, being once fallen, for to get vp againe? Haue you sinned whilest you were in the world? (sayth S. *Bernard*) could your sinne be more grieuous then S. *Pauls*? Haue you sinned since your comming to Religion? Can it be more enormious then *Saint Peters*? Seeing then these holy Saints by harty sorrow & pennance haue not only obtayned pardon of their sinnes, but merited to arriue vnto so high and eminent perfection as we know; doe you but imitate their sorrow and their pennance, and you shall not only recouer that state in which you were, but also proceed vnto a higher and more excellent perfection.

How much it imports Nouices to bestow the tyme of their Nouiciat well, and to accustome themselues then to do their Actions well.

CHAP. IX.

WE may gather from that which hath been sayd, how much it importes Nouices to make good vse of their tyme of Nouiciate, & to accustome thēselues from that their beginning to do al the exercises of Religion exactly, and with great diligence. The first rule of the Master of the Nouices in the Society declars this cleerely vnto vs, & in a briefe manner; which is not directed only vnto vs, but also to all other Religious persons in general. *He shall vnderstand* (says the Rule) *that there is a thing of great moment comitted vnto him.* For the prouing of which, two weighty reasons are alleadged to make the Master of the Nouices more vigilant ouer his charge, and more sensible of the importance of the thing committed to his care; the first is; *because on the first institution of the*

Re. 1. Magistri Nouitiorum.

Nouices

Nouices, for the most part dependes their (ensuing) profit; & the other, *Because the hope of the Society in our Lord doth likewise consist therein*. And to declare these two reasons more in particular, I say first of all, that on this first education and habit of vertue, which the Nouices first put on, depends morally speaking all their aduancement or detriment in spirit, all their feruour or remisnesse, as we haue said in the precedent chapter. For of one who passeth ouer his Nouiciat tepidly & with negligēce, there is scarcely any reason we cā haue to hope that he will become more feruent or obseruant hereafter, but on the contrary there are many presumptions & pregnant reasons to doubt the contrary.

But to explicat more clearly this verity, let vs enter into more particular discourse with the Nouice and well weighing the reasons, cōuince him by force of them. Now whilest you are in your Nouiciat you haue as much time and leasure, as you can desire, to attend vnto your interiour & your progresse in spirit; vnto which end you haue all

requisit helps & comodities, since your Superiours imploy you in nothing els besides, neyther require of you any other thing: this is their end and ought likewise to be yours. You haue for the present the frequent examples of your fellow Nouices, who aspire vnto nothing els, but to perfection; which is a motiue which ought much to animate you, & to stire you vp, when you conuerse with no others but such as those: neither do I see how you can remaine negligent and remisse among so many who make such great profit in vertue. You are now free from al solicitude & cares, and haue your hart freely left to the pursuit of vertue: there is no impediment which may diuert you from it, and the examples of many do inuite you to it. If therfore now, when you haue nothing els to attend vnto, and euery thing to further you, you make no profit, nor prouide you of no stocke of vertue for the future; what will become of you, when your hart shall be deuided, and you imployed among a thousand businesses? If at this present with so many aydes, so pretious

ous and forcible, you make not your Prayer well, you do not your duty in your Examens, you are negligent in your Additions, and haue no care to performe your other ſpirituall exercises well; how will you do, when you ſhall haue your ſtudies to exact your attention; and when afterwardes you come to be imployed in hearing confeſſions, teaching, preaching and the like? If now with ſo many conferences and ſpiritual exhortations, with ſo many examples, ſolicitations, & euen, in a ſweet maner, addition of violece, you make no ſpiritual profit; what wil you doe when you ſhall be as it were beſieged round with occaſions of lets and hinderances, to diuert you from it? If now in the beginning of your conuerſion, when euen the nouelty of the thinges were ſufficient to ſtirre you vp to feruour and deuotion to them, you go forwards with ſo much languor & tepidity; what will become of you, when your eares ſhall be frequently accuſtomed to heare thoſe thinges, which may diuert & carry you away? And what is yet more, if for the preſer

when your passions doe but begin yet to sprout forth, and your inclinations are but (as it were) in their infancy, & wanting force, you haue not force, nor resolution to resist them, for feare of labour and difficulty; how will you make head against them and ouercome them hereafter, when they shall haue taken deep root, and be growne so strong, and naturall to you by length of tyme and custome, as the departing from them would be a diuorce vnto you, not much lesse violent then that of your soule and body?

Doroth. doctr. 11.

5. *Dorotheus* declares this by an example borrowed of one of those ancient Fathers, who sitting once with his disciples in a groue of Cypres trees, where some were great, others grafts and others of middle grouth, the Father commanded one of his Disciples to plucke one of them vp by the roots, which he did presently, it being but a graft; afterwards he pointed vnto one which was of a bigger sort, and bid him likewise plucke vp that, which he did, though not without much violence & applying both his hands vnto

it; then he set him vnto another which was yet greater, which he could not plucke vp, without an others helpe; & lastly appointing one of the best rooted of them to be plucked vp, all the Religious together could not once stirr it from the place: where vpon the graue Father toke occasiō to discourse in this māner vnto them. Behould (sayd he) it is iust so with the passions of our mind: it is easy for vs in the begining when they haue not yet taken root, to ouercome them with the least diligence, but after you haue suffered thē to take root a while, they will gather so much strength from your indulgence to thē, as it will cost you payne inough and require a strong resolution for to root them out; if notwithstanding you can effect it with all your industry.

From hence may we see the greatnes of that tentation and deceit by which we are wonne to differ our amendement and spirituall profit from day to day, and to make account afterwards to mortify and ouercome our selues, which for the present we dare not take in hand, because of the difficulty and

tediousnes thereof. If you cánot ouercome the difficulty when it is not much; how will you be able to resist it when this grown strong & mighty? if now when your passions are (as it were but whelpes) you trembled for feare of them; how will you dare to with stand them, whē they shall grow to be Lyons in strength and fury? therfore assure your selfe, that if you doe your actions now with so much coldnesse, negligence & imperfection, you will be far more tepid and negligent hereafter. If now you are no good Nouice, hereafter you will be no good Religious man, nor Operarius: if now you are negligent in obseruing your rules, you will be much more negligent hearafter. Lastly if now you haue but little care to do your exercises deuoutly, and with perfection, all that you shal doe hereafter wil be nothing worth. All the difficulty in the batch is to lay the leuen well, & *S. Bonauenture* saith that *the impressiō or mould with one receiues in the begining, he hardly leaues of afterwards, and he who neglects discipline in the beginning of his new conuersion, shall with*

Bonau. in spec. disci.

with much difficulty be afterwards brought vnto it; & man shall hardly apply himselfe vnto that in his age, which he neglected when he was a youth. It is a prouerbe, and a proquerbe of the holy Ghost *a youth according to his owne way, will hardly depart from it euen when he growes old*, and therefore S. Iohn Clymachus says that it is a daungerous & fearfull thing to begin tepidly: since (saith he) it is the manifest signe of an insuing fall, and therefore is it of so much importance to accustome our selues from the begining vnto vertue and to do our ordinary exercises wel. The holy Ghost by the Prophet Hieremy admonisheth vs of this, where he says, *it is good for a man, when he beares the yoake from his youth*: for such as then he shal haue byn, such shal he remayne always thereafter, & those vertues & good habits by vse and exercise will become light vnto him, which otherwise would haue seemed intolerable, that which you haue not gathered together *in your youth, how shall you find it when you come to be old?*

Prou. 22. 6.

Clymac. de mans vitæ fuga gradu 1. Threnor. 3. 27.

Eccl. 25. 5.

From this first reason proceeds the

second, seeing if the progresse of the Religious consists in their first beginings and education, the good of the Religion doth likewise depend theron. For it is not the walles of the cloyster, or colledge which makes the Religion: but the persons who are cõgregated in the; and those who are now in the Nouiciat, are they who are afterwards to be the body of the Religion, and for this reason the Society thinkes it not enough to erect Seminaries & Colledges where youth should beeducated in vertue and learning together, but it also designespeculiar houses for vertue only, where the Nouices attend vnto nothing els then to the abnegation and mortification of themselues, and to the exercise of true and solid vertue as a foundation of far more importance & necessity, then that of any learning or liberall science. Vntó this end the Nouiciats are erected, which are (as *B. F. Borgia* says) like Bethleems for the Nouices, which is interpreted *the house of bread*. here they prouide them of Bisceuit & prouision for so long a voyage, and so many daungers which do threa-

Pater Borgia. in ep. ad Societ.

ten

ten them. This is our haruest, and our fruitfull season; this those plentifull yeares, during the which we must lay vp store, with *Ioseph* for those yeares of famine and sterility to come. If the inhabitants of Ægypt, could but haue apprehended the necessity, of making best vse of that same plentious time; they would not haue so lightly exhausted their granaries, of that prouision, which *Ioseph* did so carefully buy vp. If you could but imagin how much it imports you to go out of the Nouiciat well furnished & stored with spirituall prouision without doubt you would be farre from being ioyfull when you were to go hence, but rather you would be sad and much afflicted, at the necessity of sending you away, when you considered what small prouision of vertue and mortification you went away with al. And so S. *Bernard* was wont to say, that those who desired or were glade to haue made an end of their Nouiciat, did well shew that they had little vnderstanding of spirituall things, and did not know the necessity which they had, considering

Genes. 41 48.

the

the daunger & difficulty of their voyage to go out well furnished with prouision for it: of how rich, and well prouided of all vertue did our B. Father imagine that we should depart out of the Nouiciat, as he declares in the Constitutions; he ordayns two years of probation & experiment, where the Nouices are to looke vpon no other booke, nor attend toother study, then that of their greater abnegatio, mortification and progresse in all vertue and perfection, from whence he supposeth they will come out so feruent and spirituall, such great friends of mortification & recolectio, so addicted to prayer, and to spirituall things, that there would be more need of the bridle the the spurre: therfore he exhorts them when they come to Colledges, to moderar their feruour during the time of their studyes, and in no wise to follow its dictamen for as much as concerneth prayer and mortification, as thinking that they are come out of the Nouiciat with such interiour light and illustration, with such a knowledge of God and spirituall things ioyned with the contempt

4. P. constit. cap. 4. 3.

contempt & hatred of the world, with such a tenderneſſe of deuotion, and such exteriour & interiour compoſition that ti was need to go by way of preuention, to meet with that feruour which they were to bring from the Nouiciat with them, the fruit of two complet years of probation. Let vs the procure to depart from the Nouiciat with an answerable feruour to this expectation of vs; let vs make due vſe of that so pretious time, seeing so long as we liue, we shall neuer haue the like time againe to make our profit of, and to gayne & ſtore our ſelues with ſpiritual treaſure; let vs be wonderful wary of miſpending it, and letting the leaſt moment of it be loſt, *Non defraudetur à die bono, & particula boni doni non te prætereat.* Eccl. 14. 14.

One of the greateſt graces & fauours which our Sauiour doth to thoſe who he cals in their youth vnto Religion, & for which they are to render him infinit thankes, is; that it is very eaſy for them then to apply themſelues to vertue & Religious diſcipline. The tree, whilſt it is yet in its firſt growth & but a lim-

a limber plant, may be bowed which way you please, and fashioned & disposed to an excellent growth, but after you haue suffered it once to grow knotted and awry, it will be easyer to breake it, then to straighte it, but it will remayne always as it is, *Adeo à teneris assuescere multum est* it imports so much to be accustomed from the begining. And this which is said of plantes, is likewise found by experience in men, who when they are young may easily be framed and fashioned to good, and they come to haue a great facility in that, vnto which they are trayned & brought vp from their tender age, and cõsequently lightly to perseuere in it. as the woole which being dyed, before it be wrought, doth neuer come there after to loose its collour. Who shall restore the wool which is once dyed scarlet, to its natiue whitenesse againe saith *S. Hierome*? and the Poet Horace.

S. Hier. *Quo semel est imbuta recens seruabit odorem.*
Testa diu —— —— ould vessels will
last of that liquor, which they first did fill
into them, when they were new.

2. Paral. 34. 3. King *Iosias* is praysed the holy Scripture,

Scripture, for begining from his youth to serue God; *Cum adhuc esset puer, cœpit quærere Deum patris sui Dauid.*

Humbertus a right venerable person, and Master Generall in his life time of the Order of *S. Dominicke*; doth recoũt how that one of the Religious being dead, appeared som night after vnto an other Religious mã of the same Order, in great brightnes and glory, and leading him out of his cell, he shewed him a vision of diuers persons in white & resplendent habits, who carying fayre crosses on their shoulders, did in that manner march in procession towards heauen; presently after he saw an other company, but far more delightful & shining with greater light then the former, who bare each on a faire rich crosse in their hands, and not one their shoulders, as the other procession had done, who went before; shortly after he perceyued an other band of them, shining with more admirable light without comparison then those who went before, whose crosses were likewise far more riche and resplendent then any of the other, which crosses

they

they did not beare on their shoulders, nor in their handes, as the two other companies had done, but each one of their crosses, was borne by a seuerall Angell, who lead them on, whilest they in ioyfull manner followed after them. At which vision the Religious man much wondering, and desiring to be instructed in the mystery; that blessed soule deceast told him, that the first who he had seen, bearing their crosses vpon their shoulders were such as entred Religion, when they were well in yeares; the second sort, who bare them in their hads, were such as came into Religion in the flower of their youth; & the last who went so cheerfully and so lightly on, whilest their crosses were borne in the handes of Angels, were such as had entred Religion in their tender yeares, and had sooner forsaken & left the world, the knowne it.

FINIS.

Ad maiorem Dei gloriam.

THE THIRD TREATISE OF THE RIGHT AND PVRE INTENTION, WITH WHICH we ought to doe our Actions.

Composed in Spanish by the R. F. ALFONSVS RODRIGVEZ *of the Society of IESVS.*

Translated into English.

Permissu Superiorum, M. DC. XXX.

THE THIRD TREATISE OF THE RIGHT AND PVRE INTENTION,

With which we ought to do our Actions.

That we ought principally to shune all vaine glory in our Actions.

CHAP. I.

THERE is nothing in our Rules, & Constitutions, so oftē repeated, or more recommended to vs, then that we should endeauour to haue a right Intention in all our actions, & therfore almost in eue-

ry leafe and rule, are these words repeated: *To the greater glory of God.* Or these other (in effect the same) *hauing always regard vnto Gods greater seruice.* Our Blessed Father Saint *Ignatius*, had this desire of the greater honour and glory of God, so deeply rooted in his heart, and was so accustomed to direct all his actions vnto this end; that he repeated these words (for out of the abundance of the heart, the mouth speaketh) most frequently on all occasions. This hath beene euer as the Deuice, the soule & life of all his actions, as is amply declared in the History of his life, and therefore with good reason are these wordes, *Ad maiorem Dei gloriam* subscribed vnto his picture. This is his Armes, this his Deuice, and Motto; in this short sentence is his whole life and all his actions in such manner comprehended, as we cannot entitle him to more prayse and honour, then these few wordes make him inheritour of. This must likewise be our Scutchion, Motto, and Deuice, to the end that like dutifull and legitimate children, we may be in all things like

Math. 12. 34. *& Luc* 6. 45.

Lib. 1. *c.* 3. *vita P. Ignatij.*

like vnto our Father. Neither is it without cause, that he commends this so much vnto vs, seeing that all our progresse & perfection cõsists in those works which we are to do; for according as they shall be good and perfect, so likewise shall we be better & perfecter, & the more right and pure our intentions are, the more sublime and perfect shal be their end; for this is that which giues soule and being to our actions, according to that of our Sauiour in the Ghospell: *The lampe of your body is your eye, if that your eye be pure & simple, your whole body shall be inlightned, but if your eye be naught, your whole body shall be obscure.* The Holy Doctours commõly vnderstand in this place by the eye, the intentton, as that which before hand, markes & considers what it is to do, & by the Body, the operation, which presently followes the intention, as the whole body followes the direction of the eyes. Moreouer Christ our Lord sayes, that our works and operations, receaue all their light & luster from the intention which we haue in doing them, & that the worke

Trat. 2. cap. 1.

Math. 6. 22. & 23.

Greg. l. 38 Moral. c. 3

is good or bad, according as the intention is good or bad, with which we do it, & so likewise sublime & perfect, as the end shall be sublime & perfect for which it is done. Which the Apostle S. *Paul* giues to vnderstand, where he sayes: *Si radix sancta & rami.* The tree & its fruit take well or ill, according to the roote; for what els can we expect from a tree which hath an ill root, but wormeaten and vnpleasant fruit? Whereas on the contrary if its root be good and sound, both the tree shall be good, and the fruit proceeding from it. S. *Gregory* writing on these words of *Iob*, *Super quo bases illius solidatæ sunt*, sayth, that like as the edifice of some substantiall building, vseth to be sustained by rewes of Pillars, and that those pillers are supported by their basses and foundations, so also our spirituall life is sustained by vertues, and these vertues depend vpon a right and good intention.

Rom. 11. 16.

Iob. 38.6. *Greg. l.* 18. *Moral. c.* 28.

But that we may proceed heerein with order, we will first treate of that vitious end, which we are to auoid, & fly from in our actions, that they may not

not be done out of vaine glory or any other humane respect; and after proceed to set downe that good & perfect end and intention, with which we ought to doe, and to performe them; for first we must fly euill, and then do good, according to that of the Prophet *Diuerte à malo & fac bonum.* All the holy Doctours doe principally aduise vs to take heed of vaine glory; for that it is (according to their saying) a sly and crafty thiefe, which sets vpon vs at vnawars, and spoiles (or to speake more properly) robbs vs of our good works and penetrates so secretly and insensibly into our soules, that it oftentimes hath ransackt and bereaued vs of all, before we tooke any heed or notice of it. Saint *Gregory* sayes, that it is like a thiefe disguised, who puts its selfe into our cõpany as we trauaile, making shew as if it went the same way with vs, vntill at length when we are least aware of it, it sets vpon vs & bereaues vs both of life and goodes togeather. I confesse (sayth that holy Pope) that it seemed to me, when I first examined my intention, in the writing of this worke,

Psal. 33. 15.

Greg. cap. vlt. mora. & l. 9. c. 13.

worke, that I had no other in the vndertaking of it, but only to please Almighty God, and neuertheleſſe in the proceſſe of it, I haue diſcouered a certaine deſire of delighting men, and a kind of vaine complacence ſo ſubtlely crept in, that although I know not how, nor in what máner it got entrãce yet this I find, that the further I go in it, the leſſe free it is from the droſſe of vanity: he ſayth moreouer that it happeneth with this, as it doth with eating; for we begin moſt commonly to eate, out of pure hunger & neceſſity, but afterwardes there creepes in Gluttony and complacence ſo ſubtilly withal, that we proceed to do that out of meere delight and guſt, which we begun out of neceſſity to ſatisfy our nature & ſuſtaine our life. Euen in this manner we begin well oftentimes our ſpirituall functions of preaching, and the like, with intention only to apply them to the help of ſoules, but by little & little afterwardes it turnes to vanity, and we fall to ſeeke, to pleaſe and comply with others, and be eſteemed our ſelues; and when we find any of

this

hurt, which proceedeth from

1. Tim. 17

Isa. 42. 8. & c. 48. 11

Aug. & Sulpic.

and Holy; next the glory and honour which proceedeth from them ought to redound vnto their Author and Originall, then as God doth in his actions, God doth truely behold in this life vpon men, but the glory he doth wholy reserue vnto himselfe.

Prou. 16. 4. *God hath made all for himselfe and the Lord*

Dan. 26. 19. *hath created all people to his prayse, name and glory.* Whence it is that all his creatures do preach, and teach vnto vs his wisedome, goodnesse, and his prouidence; hence also it is that heauen and earth are sayd to be full of his glory.

Isa 6. 3. Whosoeuer then in those good workes which he doth, shall seeke the prayse and the esteeme of men, doth as hath peruert Gods ordination in them, and is apparently iniurious vnto his diuine Maiesty, by seeking that men (who ought wholy to be occupied in glorifying God) should neglect and turne themselues from God, to haue regard to his esteeme and prayse, and also to this end, that their hearts which God hath created to the end they should be replenished with his honour and glory, should be filled with their honour and

hearts of men from God Almighty, and turne him out (as we may say) of his owne house and habitation? Can there be greater malice & wickednes, then to seeke, to robbe God of his glory, viz. the hearts of men? Or to say with their mouthes, that God Almighty is only to be our object, whilest in their hearts they desire to deriue the eyes of men, from God vnto themselues? He who is truly humble desires not to dwell in the hart of any creature but in God alone, neither that any should be mindful of him, but that they should conuert all their thoughts to God, neither lastly to be so much as spoken of by men, but that God alone should be in the mouthes of euery one, that they should haue him only in their hearts, and there conserue him to eternity.

We may the better perceaue the foulnes and enormity of this vice, by considering what iniury that woman should doe vnto her husband, who should trimme vp, & adorne herselfe to please another's eyes, then his

seruant so doth he, who doth his good
workes (which are our soules, pearles
or ornaments) more to please man, than
God Almighty, who is the spouse and
Bridegroome of our soules. Thinke I
wil, how vnworthily it would seeme
in any Nobleman, to boast some seigni-
sarvice he had done his Prince, who
for him had formerly exposed himself
to some great danger and ignominy,
without regard either of life or fame,
especially if he should seeke to com-
mend himselfe by those his small ser-
uices, (which yet he had not done
without the assistance of his Prince)
vnto the dishonouring of his Prince,
who without any helpe of his, had
done for him a thousand times as much:
it were a disloyalty to be detested by
euery gratefull mind, and yet there is
none of vs, but may well apply all this
vnto our selues, and haue iust cause to
be ashamed, as well for that we proud-
ly esteeme our selues to haue done any
thing, as chiefly for that we boast our
selues, & glory vnto others, when we
do any thing, whereas we might haue
iust cause to be so confounded for hav-

doing: so little, if we would but compare that which we are obliged for Gods sake to do, with that he only for our sakes hath done.

The euill of this vice doth yet more clearly appeare, in that the Diuines & holy men do reckon it among the seauen deadly Sinnes, which are called the heades and originalls of al other sinnes, and some there are who reckon eight, and say that the first is Pride, the second vaine Glory, but the common opinion of the holy Fathers, which is best ground and followed by the holy Church, is that there are seauen capitall Sinnes, vnder which S. Thomas saith Vaine glory is the first, but that Pride is the fountaine, originall, and root of all the seauen, following this sentence of Ecclesiastes, the beginning of all sinne is Pride.

Clim. de vana gloria.

D. Thom. 2. 2. quæst. 132. art. 4

Eccl. 10. 15.

Of the hurt and damage which vaine Glory bringeth along with it.

CHAP. III.

OVR Sauiour in the Ghospell doth apparently declare, what detri-

detainment this sin of vaine Glory doth bring along with it, where he saith: *Matth. 6.* *Beware that you do not your actions before men for to be seene of them, otherwise you shall haue no reward of your Father which is in heaven.* Doe not imitate the hypocriticall Pharisies, who did all their workes with deligne to be seene, esteemed, and praysed for them by men; for so shall you loose all the fruit of them. *Amen I say vnto you, they haue receiued their reward.* *Matth. 6.* Your desire was to be esteemed of men, and out of this desire you haue done all your actions; and therefore you haue your reward already, *Qui ventum seminauerunt, & turbinem metent.* And miserable as you are, of nothing leaue, you may pretend in the other life. Holy Iob sayth: *The hope of an Hipocrite shall vanish,* to wit, of him Iob 8. 13. one, who doth all his actions to be esteemed and praysed; which S. Gregory excellently declares, where he saith Greg. lib. Moral. cap 28. that all the prayse, and the esteeme of men, for which they sought & laboured, with the breath of life vanishes away; and then, *Non est placentia vellere fuit*, his folly and madnes will be ap-

picare

pleasing to him? O that he had (by this saying) won you, and your hearts purchased, when piercing the eyes of your understanding openly you shall see, that with those workes by which you might have purchased Heaven, you have gained no more then the vaine praise of men, and the empty wordes of O how well hath he layd this! How excellently done that! He who desires the favours of men for those good workes he doth, sets a base price upon a precious thing, and makes only the base cause of transitory reward, for that which hath in it eternall purchased reward. What greater folly can we imagine? Who can imagine? then that a man should doe divine and worthie workes with much sweat and labour, and deprive himselfe of all recompence in the end? Which is that which the Prophet Aggeus saith to the Jewes: Put your hearts upon your wayes: you have sowed much, and reaped but little: you have eaten, and are not satisfied: drunken and are not inebriated: you have clothed your selves, and are not warme, and he who gathered up his hyre and wages, hath put it into a purse full of holes, or (according to another translation) into a pierced or

Ag. 1. 3. & 6.

Isa. 55. 2.

Basil. com. Monast. c. 22.

workes,

Chrysost. ho. 34 in verb. Isaac. Vide Dionysium

works which they have done,
when they are justified and regenerated with it; insomuch that although you clearly demonstrate unto them, and they acknowledge it, that they merit nothing by all the works they do, notwithstanding they are so far one, with this desire of the false merit, that they seem to be wholly with it, as to have no thought or care of any thing besides.

In Const. Monast. c. 8.

Wherefore S. Basil calls [illegible] glory, a subtile net of [illegible], and a dangerous enemy [illegible], a flowing treason, a forged [illegible], and a sweet impediment; whereof it is, (saith he) that so many are intoxicated by this dangerous vice, into its nets & snares. The glory of this world, saith he, seemeth sweet unto the ignorant, and with its new and appearance deceives and deceives them. And S. Bernard [illegible] Take heed of the wheat in [illegible] nobility, and enter boldly into the [illegible] vow, it makes no light or easie, [illegible] death presently, and the devil [illegible] glory: it is like a poore and [illegible]

Bern. Serm. 6. super Psal. Qui habitat.

Surius in vita S. Pafnutij.

Sunday be in your night Asinus receaued
know that Pafnutius was
dice being ouercome other graue
vnto his cell in the Monaste-
rie, & the Monkes came, bringing
with him two Basketts, and layed them
by his Cell, right against the place where
he vsed to sit, hoping that he would
take notice of them, and praise his di-
ligence for making platted those two
Baskets so easy, whereas the other Reli-
gious according to their rules, had on-
ly made one a peece. But the holy
man perceiuing his vanity, sighing
and mourning him vnto the other Fa-
thers with great sorrow and feeling,
said: Behold this Brother here who
hath been labouring from morning
vnto night, to offer vp all his Workes
vnto the Diuell, and hath had more
respect vnto the praise of men, then to
Gods glory. Whereupon calling the
Monke vnto him, after a sharpe repre-
hension he gaue him for pennance, to
go with the mats vpon his shoulders,
as the Brothers should be assembled to
prayer, & there to cry out with a loud
voice, Deere Fathers and Brothers, I
beseech

beseech you pray for the poore sinner, that he would haue mercy on me, who haue made open accoũt of these two matters, that is the kingdome of heauen. Moreouer the holy Abbot commanded, that whilest the rest of the Religious tooke their refection, he in like manner with the matts on his shoulders should stand in the middle of the Refectory: neither yet did this penance seeme inough vnto him, but he caused him to be shut vp into a Cell, where none should haue accesse vnto him, and there to remaine for fiue moneths together, without any other sustenance then only drie bread, salt and water, with the taske imposed vpon him, to plat euery day two matts there in secret before he eat. Whence vnto our profit we may gather, how great penances these ancient Fathers did impose vpon ordinary faults, and with how great humilitie and patience their Religious receiued them, making their profit of them,

that the pretence of vaine Glory doth not
only assaile those to be in some beginning,
but also sublime and progresse, in
to ruine. For [illegible]
the Saint) for one not to be delighted

CHAP. III.

S. CYPRIAN treating of the temptation wherewith the Diuell assaulted our Sauiour the second time, (when hauing carryed him vp vnto the Pinacle of the Temple, he sayd vnto him, If thou be the sonne of God cast your selfe downe) falls into this exclamation: O detestable malice of the enemy, the malignous spirit, made expert to ourreuine, with what flatt, what blandishments he could not vse long! And therefore he did endeuour to perswade him, to make himself by flying in the ayre, the spectacle and wonder of the people. The Diuell thought he should find the like successe with tempting our Sauiour, as he had with others, and that by the patience, constancy, and often victory, that he got ouer these wherein by no other meanes he could be ouercome, he hath obtained by vsing glory

Math. 4. 6

and

and Pride wone & subiected to him. Whereforc after he had long, and often with Cassiany, beaten upon him to get this, & the nature invisible enemie so resist. For it is no small matter (saith the Saint) for one not to be delighted with the praise of men, and as there are not many to whome it is grateful to heare themselues ill spoken of by others: so are there very few, whome not well pleased when others speake commendations of them. From whence we may perceaue that this of vaine glory is not only a tentation of Novices, and new beginners, but euen of those of longest experience & practise in Religion, yea rather it is more properly the tentation of such who go forwards in perfection.

Nilus de octo spir. malis. Parentum qui manent in Sina, adsert Suarez 1.4. Ephesior.

The holy Abbot *Nilus* (who was disciple of S. *Iohn Chrisostome*) relates how the old experienced Fathers, did instruct & bring vp the Nouices after another, and farre different manner, then they did those who had been long in Religion: the ought the Nouices alwayes to haue a care of abasement & vnworthines, since those who suffred them-

perils

their ſinnes with their repentant teares who had vnder gone hard penance, & were wel entred on the way of vertue, had need of theſe admonitions, for the other who were yet full of paſſions, empty of ſollid vertue, who had not yet made an end of weeping for their ſinnes, and the forgetfulnes of God Almighty into which they were ſo deeply plunged, had no cauſe at all, to grow vayn-glorious, but much, to giue way vnto their ſhame and their iuſt cauſe of griefe.

Wherefore they ought to be greatly confounded, who hauing diuers motiues for to humble themſelues paſſe them blindly ouer, and become proud by looking only vpon ſomething more then ordinary, which they ſeeme vnto themſelues to haue done. In which they are moſt ſhamefully abuſed, for any the leaſt ill which may be found in vs, ought to be ſufficient for to humble vs, ſeing to the end a thing be good, it is required that there be nothing defectiue in it; whereas any on circumſtance is inough to make it bad. But we on the contrary ſide, can-

not humble our selues with all our faults and imperfections, whereas if there be any one thing in vs which seemes but good, we presently grow proud of it, and desire to be esteemed & respected for it. In which we may cleerly perceaue the malicious craft of this vice of vayne glory, since it spares none of any condition, and setts vpon all without any ground or reason, S. Bernard sayes likewise of it, *that it is the first in the sinne and the last in the combat*, the first which setts vpon vs to ouerthrow vs, and the last which we must fight against to ouercome. Therefore deere Brothers sayth S. Austin, let vs all arme our selues and prepare vs to fight agaynst this vice, in such manner as we read of the Prophet Dauid, where he sayes. *Auert myne eyes that they may not looke vpon vanity*, O how happy are those who in the howre of death can say that which S. Catherine of Sienna answered the Diuell suggesting vayne glory vnto her when she was a dying: get hence sayd she I neuer gaue any way vnto it, but haue done all my actions vnto the glory of my God.

Bernard. de ordinibus vitæ & morum institutib. Aug. in Psal. 115.

Psal. 148. 37.

Of

Of the particular care which they ought to haue of vayne glory, who are to imploy themſelues to aſsiſt and helpe their Neighbour.

CHAP. V.

ALTHOVGH (as we haue ſayd) all men in generall ought to take heed of this vice of vayne glory, neuertheles we (who according to our inſtitute are to attend vnto the ſaluation of ſoules) haue particular need, to proceed heerein with great warynes & circumſpection, ſeeing that our functions are very ſublime, and perſpicuous, as being expoſed vnto publike ſight, and therefore the more ſpirituall and eminent they are, the greater daunger is there in them, and the fouler ſhould our faults be, if we ſhould ſeeke our ſelues in doing them, and deſire the prayſe and the eſteeme of men. For this ſhould be to glorify our ſelues, in that which God makes moſt account of, which is his graces and his ſpirituall guifts. Wherupō S. Bernard ſayes. *VVoe* *Ber. ſerm. 45. ſuper cantica.*

be to them to whom it hath bin giuen to thinke and speake well of God Almighty if they esteeme gayne, piety, if they conuert that to vayne glory, which they haue receaued to lay out for to gayne soules to God, if feeding and tasting of high things, they haue not well relisht but neglected the humble, Woe I say vnto them vnto whom it is giuen to apprehend and speake feelingly of spirituall things, to vnderstand the Holy Scriptures, and preach with great applause vnto the people, if they once should wholly imploy those talents in seeking of themselues and humaine prayse, which God bestowed vpon them, for to winne soules to him, and spread abroad his honour & his glory, let such feare & tremble at those words of God spoken by the Prophet Oseus

Ezec. 28. *I haue giuen them siluer, I haue multiplyed their gould, with which they haue made (their Idole) Baal*, they haue made vse of my guifts, to build vnto themselues an Idole of glory.

Greg. lib. 22. mor. cap. 17. 2. Cor. 2. 17. S. Gregory brings vnto this purpose that saying of the Apostle Paul to the Corinthians. *VVe are not like vnto many, adulterating the word of God, but out*

of

of ſincerity, but like as from God we ſpeake before God in Chriſt, on which place he makes two expoſitions, ſaying, that the word of God may be adulterated in two kinds. The firſt is when one vnderſtands & expounds the holy Scripture, contrary to its litterall ſenſe, making out of their own fancyes new coments on it, contrary to the legitimate ſence which the holy Ghoſt, the authour of it, hath deliuered vnto his ſpouſe the Catholicke Church, by the holy Doctors and interpretors of it. The ſecond ſort of corrupting and falſifying the word of God is that which makes more immediatly to our purpoſe. For there is this difference betwixt the lawful husband & an Adulteror that the ones end is to beget children from the lawfull bed, the others only to ſatisfy his luſtfull appetit. In like manner, he who by the word of God and his ſpirituall functions, ſeekes not to beget ſpirituall children to God Almighty, which is propoſed vnto him, according to that of S. Paul. *Per Euangelium ego vos genui*, but ſeeks his owne ſatisfaction, and the prayſe of others, is an Adulteror of the 1. *Cor.* 4. 15.

word of God. And for this reaſo the holy Doctours call vayne glory a ſpiritual Adultery, ſince the pleaſure therof is as much greater then that of the other, as the ſoule ſurpaſſeth the body. Let vs not therefore like Adulterors corrupt the word of God nor ſeeke any thing in our functions, beſides the honour and glory of his diuine maieſty, conformable to that ſaying of our Sauiour Chriſt, *Ego autem nō quæro gloriam meam*, I ſearch not myne own honour & glory but the glory of my Father which is in heauen. Origin well compared our good workes, which are the works of God, to the male children of the Hebrewes in the land of Egypt, and ſayes that we ſhouldbe as careful not to ſhew them for oſtentation, as they were not to haue their children ſeene by the Egyptians, leaſt ithappen to vs, as it did to Moyſes, who being perceaued when he was an infant, and taken vp, was throne into the riuer of Nylus. If you would appeare to be any thing, let it be in the eyes of God Almighty.

Ioan. 8. 50.

The Holy Scripture relats an exploit of Ioab the Generall of Dauids Ar-

Army, moſt worthy of our imitation, to wit, that he with his Army beſieging Rabat, the capitall Citty of the Amonits, where the King was, with diuers of his chiefe Nobility, & had ſo weakened it, that he doubted not to take it by the next aſſault, diſpatched a Poſt to Dauid preſently, to let him know vpō what tearmes it ſtood, and withall to beſeech him to come vnto the Army & be preſent in perſon at the taking it, giuing him this reaſon, that *when he deſtroyed the Cirty, the victory might not be aſcribed to him*, This his fidelity ought we to imitate towards God in all our Actions with deſire that the fruit & cōuerſion of ſoules with the good and proſperous ſucceſſe of our affayres, be attributed to God, and not to vs. *Non nobis Domine non nobis, ſed nomini tuo da gloriam*. All honour belonges vnto God who is in heauen, as the ſong of the Angells doth teach vs, *Gloria in altiſſimis Deo*.

2. *Reg.* 12. 29.

1. *Reg.* 12. 19.

Pſal. 113. 9.

We read of S. Thomas of Aquin in the Hiſtory of his life, that in his whole life he neuer had ſo much vayne glory, as might arriue vnto a veniall ſinne, ne-

Luc. 2. 14.

uer the more delighted with himselfe, for his great knowledge and Angelical wit, nor those great guifts and graces which God had bestowed vpon him. We read also of our B. F. S. Ignatius, that for diuers yeares before his death, he was so entirely freed, from this tẽtation of vayne glory, (he being ariued to such knowledge & cõtempt of himselfe by the illustration of heauẽly light) that he was vsed to say he feared no vice lesse. Behould heere the patterne after which we ought to frame our selues, and which may make vs hartely ashamed, to let our selues be carryed so away with the breath of vayne glory, for euery slight & paltry thing we do. What should we do, if we were eminent in learning, famous for preaching, if we made great profit in the gayne of soules, and were for these things esteemed by Princes, Prelats, and by all the world? It behoues vs euen in little things to accustome our selues to neglect the prayses of men, & seeke the honour and glory of God Almighty, to the end that we may do the like, when occasion of greater shall present it selfe.

L. 5. c. 3. vitæ B. P. Ign.

Of

Of certaine other remedyes agayuſt Vayne Glory.

CHAP. VII.

S. Bernard vpon theſe words of the Pſalmiſt, *You ſhall walke vpon the Aſpe and Baſiliske & tread the Lyon & Dragon vnder your feet*, ſayth, that of theſe beaſts ſome there are who wound with their teeth, others infect with behoulding, others with their clawes, and others with their hiſſing do affright: ſo the Diuell in as many kinds doth inuiſibly endommage men, and goeth on applying the propertyes of theſe beaſts, to diuers ſorts of ſinnes & tentations, with which the Diuell makes warre vpon vs, vntill comming to the Baſiliske, he tells of a monſtrous thing which is reported of it, to wit, that with its only ſight, it poyſons men to death. Which the Saint applyes vnto vayne Glory, according to thoſe words of our Sauiour in the Euangell: *See that you do not your Iuſtice before men for to be ſeene by thē*, as if he would ſay, take heed of the Baſilisks

Bern. in h. 14. Super Pſal. Qui habitat. Pſal. 90. 11.

Mat. 6. 1.

filisks eyes. But we are also to consider, that as some say, the Basiliske only doth poyson those whome it sees first, whereas if you first looke vpon the Basiliske you are not only not hurt by it your selfe, but also are the death of it: so sayth he, vayne glory hurts none but the negligent and blind, who set themselues forth for to be seene of it, and neuer marke before, what a vaine, abiect, & vgly thing it is, wheras if you would but preuent it, by looking on it first, it could not hurt you, but you on the contrary, would be the death and ruine of it, by conuerting al its threats & flames into contempt & smoke.

This is thē the first remedy against vayne glory, to wit, that we indeauour to preuent this Basiliske by looking on it first, attentiuely examining and considering, that the opiniō & the esteeme, of men, is but a little wind and vanity, by which we neyther winne or loose, the prayses & opinions of men making vs not better, neyther their slaunders nor persecutions worse; which Saint Chrysostome excellently declares vpō theſe words of the fiftenth Psalme. *For*

Psal. 5. 13.

thou

thou shalt bleſſe the Iuſt, ſaying, that theſe words of the Pſalme are of great comfort vnto righteous men when they are perſecuted and iniured, incouraging them to the neglect of it, for you (ſaith he) you o Lord are he who bleſſes the iuſt; which being ſo, what harme can al the contempt & ſcorne of men do him, who hath the King of Angells for to bleſſe and praiſe him? And on the other ſide, if God reiect him and do caſt him off, all the eſteeme & prayſe of men, will nothing help him. Which he confirmes with the example of holy Iob, who whilſt he ſat on the dunghill full of loathſome ſoares and vlcers, crawling with wormes, afflicted and reuiled by his foes and friends, & (what is yet more grieuous) by his owne wife, was yet more happy then them all, *becauſe that God did bleſſe him*, and how ſoeuer men did iniure him, yet God was well pleaſed with him, which he confirmed by this great teſtimony of him, *that he was ſimple, and vpright, one fearing God, declining euill, and yet remayning in his innocence*, and this was it which made him a great man indeed: the ſcorne of men, *Iob.* 2. 3.

men, and the worlds diſeſteeme, making him in nothing leſſer then before, And from hence this Holy Saint concludes, that we ought only to bend all our indeauours to render our ſelues gratefull and pleaſing vnto God alone, ſeing the prayſes and eſteeme of men can neither hinder vs, nor further vs: & therefore is to be neglected. *To me it is a thinge of leaſt account to be iudged of you, or of mans day*, that is, by men, I do not ſtudy to pleaſe men but God, who is the Iudge of me, *qui autem iudicat me Dominus eſt.*

Cor. 4. 3.

Bonauen. opuſc. de inſormat. nouiciorũ.

S. Bonauenture adds heereunto an other point, ſaying: be not offended with thoſe who ſpeake euil of you, ſeing that which they ſay, is either true or falſe: if it be true, it is no maruaile they do dare to ſay that which you haue dar'd to do: If falſe, it cannot hurt you. And although you ſhould be moued to ſome impatience by it, yet ſuſtayne it couragiouſly, like thoſe who indure the cautering Iron, and as that red hoat Iron cures the wound, ſo ſhall you be deliuered by this calumny, from ſome ſecret pride, which perhaps lay in your heart,

heart, you neuer knew of.

The second means which will help vs much heerein, is that which is so much recōmended to vs, by the Saints, Basil, Gregory, Bernard, and generally all; which is to abstayne from vttering any word, which may tend vnto our owne comendations & esteeme. *Basil. ser. de exercit. monast.* *Neuer speake any thing of your selfe (saith S. Bernard) which may import your praise, how euer familiar he may be with whom you speake. Yea be more carefull to conceale your vertues then your vices.* *Bern. in formul. honestæ vitæ.* It is reported of Mr. Auila, that he was very carefull & circumspect in this, in so much, that when vpon any occasion for the profit & edification of others, he thought fit to speake of any spirituall thing, which he himselfe had experienced, he would by speaking in the third person, so hide his owne praises, that none could perceaue it was himselfe he spake of. And a certaine Prelate in Spaine who had formerly knowne our B. Father at Paris, was wont to recount vnto vs, that he once was discourfing of prayer, and teaching the vse of it. Being demanded how his prayer succeeded with him, answered, *Ferdinād. Epist. 4.*

they

they ſhould pardon him, for he would not tell them that, but as much concerning prayer, as ſhould be neceſſary for them to know, Charity and the needs of others obliging him to this laſt, wheras to ſpeake of the other were but vanity. We read alſo that Saint *Francis* was ſo reſeru'd in this, that he was not only afraid to make knowne to others thoſe great fauours and graces which God was pleaſed to beſtow vpon him, but alſo when he roſe from prayer, he caryed himſelfe, ſo couertly & with ſo much moderation, in his words & his exteriour, that none could gheſſe by his outward comportement at any thing which paſſed in his heart.

Thirdly we are not to thinke it ſufficient, not to ſay any thing which may tend vnto our praiſe, but we muſt paſſe yet further, & procure as much as may be, to keep thoſe good works ſecret which we do. According to this admonition of our B. Sauiour in the Euangell, *when you pray enter into your chamber, & ſhutting the dore, pray vnto your Father in ſecret, and your Father who in ſecret ſees you, will reward you*; And as you giue

Mat. 6.6.

almes,

almes, do it ſo, as your left hand may not know, of that your right hād doth; which is as much as to ſay, that if it were poſſible your ſelfe ſhould not know thereof. *And when you faſt, annoint your head, and waſh your face, that you may not ſeeme to men to faſt.* That is, cary your ſelfe as if it were a time of feaſting, for in the prouince of Paleſtine (where our Sauiour was when he ſpoke theſe words) it was the manner (as S. Hierome writs) to annoint and perfume their heads on Feſtiuall dayes: and becauſe the ſubtilty of this vice is ſo great therfore hath our Sauiour Chriſt giuen vs the greater charge for to take heed of it, and fly it, by doing our good works in ſecret, that we may not looſe them, and that this thiefe vayne glory may not ſteale them from vs. For ſo ſaith S. Gregory, do trauaillers hide their money, leaſt if they ſhould let it be ſeene, it would intice theeues to take it from thē. And on this occaſion he tells what happened to King Ezechias, who by ſhewing the treaſure of his pallace to the Embaſſadours, of the King of Babylon, was the cauſe that it was all taken

Math. 6. 17.

4. Reg. 20. 17.

taken from him, and transported to Babylon. They bring likewise that common example of the henne, who looseth its egge, by kakleing when it lays it, to shew that it is iust so with those, who desire that others should see their good works when they do them, and perhaps rather then faile do tell of them themselues.

Greg. lib. 22. mor c. 9. But a faithfull seruant of God Almighty saith Saint Gregory, is so farre from this, that he is not content to tarry there & do nothing els, but that which may come for to be seene of others, *for so he esteemes himselfe in a manner to haue receaued reward for them*, but he labours further, to ad an ouerplus of such other Heroicall acts, as may neuer come vnto the knowledge of men. S. Hierome writes of S. Hilarion, that he seing such a world of people following him, & all men honouring him for the multitude and greatnes of his miracles, was very sad, and did nothing els but weep, and when his Disciples demaunded of him the reason of his teares, & that vnwonted sadnes? he answered, it seemes to me (Deere brothers) that God is rewarding

ding in this life, those slender seruices, which I haue done him, since he permits me so to be honoured of men, & this is another reason, & a very fit one which we may make vse of against vaine glory. Looke that you haue no desire to be esteemed of men, for feare least God pay you in this mony for your good works, if perhaps you haue done any; and after this life answere you with the rich Glutton. *Remember sonne how you haue receaued good in your life tyme.* This is one of the reasons why the Saints counsaile vs to shunne al exteames & singularities, since those actions which are aboue the ordinary straine vse to be obserued, weighed, & spoken of by others, *Qui facit quod nemo mirantur omnes*, and commonly serue vnto no other end, then to beget in vs a spirit of Pride and vaine Glory, from whence proceedeth our contempt of others.

Luc. 16. 25.

Gerson. & Guiel. Parisiens.

But seeing that it is not alwayes in our powers to hide our good workes, whose vocatiō it is, to help our neighbours by them, the fift remedy is, to rectify our intentions, eleuating our

hartes to God, and offring and directing vnto him all our thoughtes, our wordes, & actions as we shall presently declare, and then if perchance vaine Glory shall seeke for entrance, we may say with Maister *Auila*: *You come too late, I haue offred vp all my workes already to God Almighty*, or answeare it very profitably, as *S. Bernard* did, who when his thoughts once suggested to him (as he preached) Oh, how well you say, answered. *I neyther begun for your sake, neither for your sake, will I make amend*. We ought also to be very wary, that we leaue not off our workes begun, out of feare of vayne glory, for that were too too palpable a folly; but we must stop our eares, and passe ouer the prayses of men as if we heard thē not. In which (*S. Chrisostome*) saith, that we are to carry our selues with the world, as Fathers to their little children, who if the child prayse him doth not much esteeme it, if he dispraysse him, doth but laugh at him, since he confidens him as a child, that knowes no reason for the one or the other. And so must we be haue vs with the world, & consider

Magister Auila tom 2. epist. f. 59.

In vita S. Bern.

Chrys. l. 5. de Sacerd.

sider it both when it speaketh the best, or worst of vs, but as a child which knows not what it saies. *S. Francis Xauerius* that great Apostle of the East Indyes, sayes yet more: that if we would but seriously consider our sinnes and imperfections, and what we are truly in the eyes of God, we should believe that men in praysing vs, did no other then deride and mocke vs, and take their commendations for our iniuryes. *P. Xauer. lib. 6. cap. 15.*

The last meanes (with which we will cōclude this chapter) is the knowledge of our selues, which is the only counterpoise, to all vayne Glory: for should we but throughly search and diue into that which in truth we are, we should vnderstand what smal foūdation we haue for to build Prid vpō, and how much cause to humble our selues, and be ashamed of so many sinnes and imperfections. And that not only by cōsidering that which is ill in vs, but euen by attentiuely marking those works of ours which seeme to vs the best and perfectest, wherin we should find so much amisse, as it were sufficient for to humble vs: which S.

Lpeg. lib. 9. moral. cap. 11. Gregory saies and repeates often. *All humayne Iustice (saith he) if it be strictly weighed is conuinced to be iniustice, and if setting aside Gods goodnes, we should be examined, we should find those works of ours worthy of punishment, for which we awayted to reyceaue reward.* And *S. Iob* testifies that he therefore feared in al the works he did, knowing the multitude of those defects which vse to mixe themselues with their actions who haue not a wary eye vpon themselues, *verebar omnia opera mea*. Which being so, what cause or reason haue we to be prowd? When if we examine our selues but with attention, and call but to compt at night the Actions of the day, we shall find nothing but a multitude of miseryes, sinnes, & imperfections crept into all our thoughts, and words, and deeds; we shall perceaue nothing but many good workes omitted, and lastly (if with Gods assistance we haue don any good) we shall commonly see it, so deformed with pride, vaine glory, negligence, and many other defects which we do know, and far more which we may presume are vn-

Iob. 9. 28.

knowne vnto vs, that we may haue iuſt cauſe to be aſhamed of it, let vs therefore enter into our ſelues, & haue recourſe vnto the knowledge of our being nothing, let vs I ſay looke vpon our feet, which is the fowlnes and deformity of our workes, and it will preſently make vs let fall the feathers of that vanity, pride, which was lifted vp within our harts.

Of the good end & intention, which we ought to haue in all our Actions.

CHAP. VII.

VVE haue hitherto ſhewed how we are to fly vayne glory, and humayne reſpects in doing of our workes, & now will we treate of the end and intention, which we ought to haue in them. which is Gods greater honour and glory. *S. Ambroſe* to this purpoſe brings that exáple of the Eagle, who for to try, whither her youg ones, are truly bread or no, bears them in her Talents vp into the ayre, and there expoſing them to the full

Ambr. l. 5. Hexam cap. 18 & lib. de Salom. cap. 2

shine of the sunne, if shee perceaues that they winke, and are not able to abide its beames, she lets them fal and houlds them for none of hers, but if with their eyes fixed, they can abide its brightnes, she beares them backe vnto the eyery againe and cherishes them with al tendernes. In the like manner, shall it appeare whither we be true children of God or no, if we do looke stedfastly on God the true sonne of Iustice, by so directing all that we do to him, that the only But and End of al our works, may be only to please his sacred Maiesty, and accomplish in them, his holy will and pleasure; which agrees well with that which Christ our Sauiour hath said in the Euangel. *Whosoeuer, shal do the will of my Father which is in heauen, he is my brother, sister, and my mother.*

Math. 12. 15.

One of those antiēt Ermits was wōt alwayes before he begū any worke to stand still a while, and being demaunded why he did so, answered: these workes are worth nothing of themselues, vnles they be accompanyed with a good Intention & End, & therefore as a good Archer, takes his ayme at leysure

In vitis Patrum.

leyſure before he ſhutes, that he may hit the white the better, ſo I before I begin any worke do vſe to direct my intention to God, who is the marke at which I aime at in all my actions; & that is the reaſon why I ſtand ſtil at the begining of euery worke. Behould that which we muſt imitate. *Pone me vt ſignaculum ſuper cor tuum*, and as good men marke, (that they may the better recollect their ſight,) do vſe to ſhut their left eye, and take their ayme only with the right, ſo ought we to ſhut vp the left eye of humayne reſpects, and only keep open the right eye of a pure and good intention, & ſo ſhal we come infallibly to hit the marke, and penetrate the heart of God. *Thow haſt wounded my hart with one of thyn eyes.*

Cant. 8. 6

Caat. 49.

But to ſpeake more cleerly, and to deſcēd vnto particulars, I ſay we muſt indeauour to direct all our workes actually to God Almighty, which may be doue in diuers manners. And firſt in the morning when we riſe, we ought to offer vp to God, all our thoughts words and workes, of the following day, humbly crauing of him, that they

may be all directed to his honour and glory, vnto the end that if vayne glory should afterwards preſet it ſelf to haue any part in thē, we may truly anſwere, you come too late, they are al beſtowed already. Moreouer we are not to thinke it ſufficiēt to haue offered vp in this manner, to God Almighty euery morning al which we ſhal do that day, but we muſt procure to accuſtome our ſelues to begin no action, without firſt hauing offered it vp vnto Gods greater glory. And like as Maſons vſe to do, who go forwards with their building, ſo by rule and leuell, that they lay not one ſtone, but they meaſure it with their plūmet whether it be right or no, ſo muſt we meaſure all our actions, by that rule of the good pleaſure, and the glory of God. And as the workman is not content only to make vſe of his rule and line in the beginning of his work, but applyes almoſt to euery particuler ſtone, ſo we ought not only in the beginning of euery action, to offer it vp to God Almighty, but alſo in the progreſſe of it, we are to make an often tēder of it vnto him by ſaying, O Lord

it

it is for your ſake I do this, becauſe it is your comaund, becauſe it is your good pleaſure.

How we may doe our actions with great rectitude and purity of Intention

CHAP. VIII.

THE maiſters of ſpirituall life, for to declare how we are to do our actions with greater perfection, do vſe an excellent compariſon, ſaying: That as Mathematicias abſtracting from the matter, only regard the quantity, and figure of the thing, not caring whether it be good ſiluer or any other mettle, as a thing nothing appertayning to them, ſo the true ſeruant of God Almighty, ought in the doing of his works, only to haue regard vnto the will of God: and abſtracting from the matter of thē, not to care whether they be gould or clay, that is, to be indifferent, to be imployed either in honorable, or baſe & painefull thinges, ſince our gaine and perfection conſiſts not in the quality of our imployments, but in accōpliſhing

the will of God, & in seeking his greater glory in all we do. The which the glorious *S. Basil* doth excellently teach vs, according to the doctrine of *S. Paul*, where he sayth: *The life of a Christian man, ought to propose vnto its selfe this only End, to wit, the glory of God: so that whether we eate or drinke, or do ought els besides, we are to do all vnto the glory of God* sayth S. *Paul* preaching in the Lord.

Basil. de inglumies & ebriet. ora. 16.

1. Cor. 3.

Our Sauiour Christ (weary & tyred with his lōg iourney) talking with the *Samaritan VVoman*, whileſt his disciples went vnto the adioyning village to buy them food, it being after dinner, and they returned offering him to eate, saying: *Rabbi manduca.* Answered, *I haue food to eate which you know not of.* Whereupon they sayd among thēselues: *Hath any one brought him any thing to eate?* To whome he answeared: *My food is to do the will of him who sent me.* This must likewise be our food in all we do, whileſt we study, heare confessions, or teach, or preach, our food ought not to be the delight and satisfaction which we take in teaching, Preaching, studying, or the like (for this were

Ioan. 4. 31

weare to chaunge gould into Clay): but all our food, delight and ſatisfaction, ought to be in doing the will of God, which is, that you ſhould be then imployed in thoſe workes, you ought likewiſe to haue no other food in doing the ordinary offices of the houſe, ſo that being or Porter, or Infirmarian, you eate and fare a like, with him who is Preacher or Diuinity Maiſter, & cõſequently you are to be as well pleaſed with your office, as he with his, as hauing the ſame cauſe of true contentement, common with you and them, which is, the accompliſhing of the will of God. For like a good ſpirituall Mathematician you are not to reflect vpon the materiall worke, but on the will of God, which you performe in doing it, And therefore muſt we alwayes haue theſe words both in our hearts and mouth: *O Lord it is for you that I do thus, it is to your glory, & to fulfill your pleaſure*; neither are we euer to intermit this exerciſe, vntill we do arriue vnto that perfection, to do our actions *as ſeruing God and not men, as S. Paul* ſaies, & to performe them in ſuch *Epheſ. 6 7*

manner

manner that they may be, as so many continued actes of the loue of God, & that it may be our only felicity, to do Gods will, in the execution of them, so that coming to do any worke or action, we may rather appeare to loue then worke.

Reuerend M. *Auila* declares this by a familiar and good similitude, saying: That when a Mother washes the feet of her husband or her sonne, comming from abroad, it is in her a mixt action, of seruice and of loue: shee louing the seruice shee doth them, and seruing them for loue. Oh that we could but do our actions in this manner, that we could but find the hidden myne of this treasure in the field; one the one side so apparant and manifest, on the other so hidden and concealed! Oh how rich should we be in spirit and recollection! Behould here, the true Alchimy which chaungeth brasse and Iron into gould, for howsoeuer ignominious the worke be in its selfe, yet by this it is made honourable and of great esteeme, let vs therefore hereafter inforce our selues so to do al our actions, as they may become

Tract. 6. cap. 4. & tract. 8, 14

come pure gould by our performance of them, this is in our power to do, and easely. In the *Sancta Sanctorum & Salomons* Temple, all was pure gould, or couered ouer with gould, so likewise all that we do, ought to be the loue of God, or for the Loue of God performed and done. 3 Reg. 6. 19. 22.

How we are not so much to lay the fault of those distractions and spirituall hinderances which we find in our selues sometimes, on our exterior occupations, as on our not performing them as we ought.

CHAP. IX.

ONe may wel conceyue from that which we haue now said, that the cause of that small progresse, and troublesome distractiō, which we sōtimes find in our selues, when we are busyed about externall things, ought not to be attributed, vnto those occupatiōs, but vnto our selues, who know not how to make our profit of them, neyther to performe thē as we ought, and

and therefore no man is to lay the fault on his affaires, but on his owne want of knowledge to make his benefit of them. Cracke the nut, it is not the shell, but the kernell which must be eaten. If you only insist vpon the exteriour action, and this same outward rind and shell of things, you shall but breake your forces, and loose spirit, the nut and inward kernell that it with which is no other then the wil of God. must be that which we must feed vpō, cracke therefore with the teeth of your consideration, this outward shell, and without regarding it passe forwards to the kernell and the pith, like Ezechiels great Egle, which Flew. to Labāus, and toke away the inward pith of the Cedar, without tarying at the outward barck, *Holocaustā medullata offerā tibi*, this is that vpon which you must insist, this is that which you must present to God, and so your deuotion wil increase and profit you. Martha and Mary are sisters, the one is not to be hinderance to the other, but to maintayne mutuall assistance, prayer, helps to performe our actions well, and our good

Ezech. 17 3.

Psal. 62. 15.

workes do maynly assist our prayers, and if at any time you find your selfe troubled & disquieted in your actions, it is because that Mary (which is contemplation) helps you not. *Martha, Martha, solicita es, & turbaris erga plurima*, Martha was disquieted, because shee was not accompanyed with her sister Mary, *Dic ergo illi vt me adiuuet*, Do but procure that *Mary* may assist you and you shal presently see all this trouble will be appeased. Those Holy & mistical beasts which *Ezechiel* writes of, held their hand vnder their winges, to signify, that spirituall persons apply their handes to worke, but vnder the winges of contemplation, not separating the one from the other, but whilst they worke they contemplate, and cōtemplating they worke.

Luc. 10. 40. 41.

Ezech. 1. 8.

And this is that which Cassian recounts of his Monks in Egypt, who although they laboured with their hāds, yet seased they not withal to meditate, and whilest their hands were doing Marthaes offices, their hearts were busyed in Maryes exercises, which *S. Bernard* excellently in these words decla-

res,

res, *Those who make profession of spirituall exercises, must haue a speciall care that they so imploy themselues in exteriour things, as they do not extinguish the spirit of deuotion, and so although externally through the exercises of good works, they are wearyed in their bodyes internally, neuertheles in their soules they are recreated and refreshed.* Whence it comes that the externall occupatiõs do so little hinder the internall deuotion and recollection, that they rather further it, for they no wayes hinder the vnderstanding, but leaue it at liberty and free to thinke on God Almighty. Wherefore Father Hierome Natalis, one of our first Fathers, and a very spirituall man was wont to say, that he enuyed two sorts of people in Religiõ, the one was Nouices who studyed nothing els but their spirituall progresse in vertue; the other, the lay Brothers, who had alwayes their vnderstãdings free, and left vnto themselues, to entertayne them al day in prayer and deuotion.

Bern. serm. ad solit.

S. Iohn Clymachus tels of a certayne Cook in the monastery where he was, who hauing much busynes, by reason the

Clym. cap. 44.

the number of Religious was very great (amounting to two hundred and thirty, besides the strangers and ghests which dayly came) was notwithstanding in the middle of so many affaires, highly recollected within himselfe and vnited with Almighty God, hauing moreouer the plentious guift of teares, at which *S. Iohn Clymachus* being much astonished, was very importune with him to know how he came to obtaine so high perfection, among so great and continuall a presse of businesses. The Brother in the end ouercome with his importunity, answeared him. I neuer imagined that I serued men, but God, I haue alwayes thought my selfe vnworthy of any rest or quiet, & the sight of this materiall fire makes me weep through a liuely apprehension of the intollerable paines of the eternall fire. It is also related of *S. Catherine of Sienna* in her life, that her parents did greatly persecute her, & exceedingly importune her to mary, yea they proceeded so far as to forbid her all priuacy, and the comodity of any place where she might retyre her selfe to pray, and not contet

In vita S. Catharinæ Senens.

with this, they imployed her in the drudgeries of the house, taking a seruant which they had from the Kitchin that she might supply her place, to the end that by this meanes they might leaue her no commodity nor tyme to pray, or attend vnto her other spirituall exercises. But she (as the History of her life sayes) instructed by the holy Ghost did build vnto her self in her deare hart a spirituall and most retired Cell, with intention neuer to go out of it, which she performed afterwardes in such maner, that (whereas she was inforced sometymes in her other retirements for to come abroad) out of this spirituall Cell of hers, she neuer went, her parents could depriue her of the first, but she was so surely possessed of this other, that no liuing creature could driue her out of it. And by imagining with her selfe, that her Father was Iesus Christ, her mother our B. Lady, and her Brothers and the rest of the family, the Apostles and Disciples of our Lord, she came to do her workes with exceeding diligence and cheerefulnes, hauing her thoughts in the middest of all the drud-

geries

geries of the Kitchin, only vpon Ieſus Chriſt her ſpouſe, inioying his preſence alwayes, and being continually in his company within that holy of Holyes in her ſoule. And ſo would ſhe frequently afterwardes when her Ghoſtly Father had any iourney in hand, or were otherwiſe much preſſed with buſines, giue him the like counſaile, ſaying: Father build a cell within your ſelfe, & neuer go out of it. Let vs alſo doe the like, and we ſhal not find our ſelues diſtracted with exteriour functions, but they will rather help vs to be euer in prayer and Meditation.

Hier. ſuper illud Iſaiæ cap. 38. 10 Ego dixi in dimidio.

Greg. l. 35. mor. c. 35. ſuper illud Iob. 42. Mortuus eſt Senex & plenus dierum.

How good and profitable it is, to doe our Actions in the foreſayd manner.

CHAP. X.

SVCH workes (as we haue ſpoken of) are called full and perfect workes, and thoſe who liue in ſuch manner (according to S. *Hierome*, & S *Gregory*) are ſayd by the Holy Scripture to be full of dayes, although they haue liued but a little tyme, and dy in their

Sap. 4. 13. young yeares; following this sentence of the Wisemã: *Hauing finished in a short space, he hath fulfilled a long tyme.* But how can a man in a short space liue many yeares? Would you know how? By doing full and compleate workes, and liuing whole dayes: *Et dies pleni inuenientur in eis.* This second place doth explicate the first, and a good Religious man, and faythfull seruant of God Almighty, from morning vntill night, & from the euening to the next morning, liues a complete day of foure & twenty houres, since that he imployes all that tyme in the fullfilling of the will of God; and he euen passes vpon the account of God Almighty, his tymes of eating, recreation, and taking his naturall rest, since he doth them not, but only as they are the will of God, & directs them all vnto his greater glory. He doth not eate for any gust or pleasure which he takes in it, as the beastes do, neither seeks he his own satisfactiõ and content, in those other thinges, but would willingly be without them if it were Gods blessed will. O Lord, that men could but liue without eating,

Pfal. 24. 17.

ting, drinking, and passing sometime in decent recreation? That they might alwayes loue thee, without need of hauing recourse vnto these miseries of the body? *De necessitatibus meis erue me.* O Lord deliuer me from these necessities and miseryes, that I may be wholy imployed in louing thee, that I may bestow my selfe vpon thee alone. *Psal. ibid.*

But I see well, that this is not to be hoped for in this life, and that the iust man, ought to beare patiently, though with griefe the condition of this calamitous state of ours. Let vs demand of some such holy persons, as *Iob*, & *Dauid* were, how they did carry themselues in like occasions, and then one wil answeare vs: *I sighed before I eate, and mingled my drinke with teares.* The other: *I will wash my bed euery night, and will water my couch with teares.* And in this maner must we weep when we go to rest, and say: *O deare Lord, must I be heere so long without being mindfull of thee? Heu mihi quia incolatus meus prolongatus est. Alas that my captiuity is yet prolonged. VVhen will you recall me from this banishment? VVhen will you set me free from this Captiuity.* *Iob.* 3 24. *Psal.* 100. 10. *Psal.* 6. 7. *Psal.* 119. 5.

Psal. 141. uity. *Erue de custodia animam meam.* O my God, when will you lead me out of the prison of this body, that I may wholy bestow my selfe vpon you? Oh when shal this be? Alas, why doth this
Greg. l. 35 moral. c. 15 houre differre to come? Behold heer those full dayes, and compleat workes we spake of; in this manner a iust man in a little tyme liues long, and makes of a few dayes of life, many yeares of merit. Whereas he who hath liued ill, and mispent the dayes of his life, dyes void and empty of dayes, although otherwise he were aged, and had liued
Iob. 7. 3. long tyme. *Habui menses vacuos*, & this becausse he had spent vnprofitably his yeares and dayes; and therfore may say
Gen. 47. 9 with good reason: *The dayes of my yeares are few, and nothing worth.* S. *Hierome* vpon these wordes of King *Ezechias*
Isa 38. 10 (when he was deliuered frō his sicknes by the Prophet *Isaias*,) *I haue said in the middest of my dayes I will goe to the gates of hell*, obserues, that the Saints and holy men alwayes accomplish their dayes as
Gen. 25. 8 *Abraham*, of whome the holy Scripture sayes, *That he dyed in a good old age, and full of dayes*, but that the wicked dye alwayes

wayes in the midest of their dayes, yea they doe not arriue so farre, according to that saying of the Prophet. *Bloody & deceitfull men shall not liue the one halfe of their dayes*, because they haue passed ouer their yeares vnprofitably. And so the holy Scripture calles a sinner of a hundred yeares: *Puer centum annorum*, a child of a hundred yeares, and addes that such an one shal be accurst: *Because a child of a hundred yeares shall dy, and a sinner of a hundred yeares shall be accurst*; Since he hath not liued like a man, but as a child. Whence it comes, that death alwayes cuts off the wicked, vntimly, as it were before they are ripe, and so, such at the arriuall of death, do ordinarily say: Oh that I had at least but one yeare more to liue, for to doe pennance in, and so likewise it happens with tepide & negligent Religious men, who although it be many yeares since they haue worne the habit, haue yet but liued a few dayes in Religion. *Psalm. 54. 24.* *Isa. 65. 20*

We read in the Chronicles of S. Francis Order, of one of those holy Religious who being demanded of another how long he had beene Religious, answered *3. part. l. 8 cap. 27. Hist. Min. de F. Gerardo.*

swered not one minute, and the other being much amazed to heare it, not vnderstanding what he meant by it, he tould him, I know that I haue worne the habit of a Miny-brother this three-score & fiue yeares, but for as much as concernes the workes of one, I doe not know whether I haue beene a minute. God graūt that but too too many of vs may not say with truth, what this good holy man said out of humility. We must not make account of our long being in religion, but our well liuing in it; *Diuers* (sayth Thomas of Kempis) *count the yeares of their conuersion, but often times there is but little amendment*, a few dayes of a good life are more worth, then many yeares of an ill and negligent. For before God there is no reconing made of the yeares of our life, but of the goodnes of it, neither of the long time, which we haue bin in Religion, but of that which we haue spent well in Religion, of which the Holy Scripture affords vs a remarkable example. It is said in the first book of Kings that
1. Reg. 13. 2. *Saul* raigned two yeares ouer Israel, *Saul was a child of one yeare, ould when*

he began to raigne, and raigned two yeares ouer Israel, where as it is certayne that he was King forty yeares, for so Saint Paul sayes in the Actes of the Apostles: *Afterwards they demaunded a King, & God gaue vnto them Saul the sonne of Cis, a man of the Tribe of Beniamin for fourty yeares.* How comes it then, that in the Chronicles of the Kings he is sayd to haue raigned but two yeares? the reason is, because in the Annales and records of God Almighty, there is no reckoning made, but of only those yeares which we haue liued well, and so he is said only to haue raigned two yeares, because only in those he gouerned as a good & righteous Prince, & we read in the Euangell, that those who came to worke in the vinyard at the eleuēth hower, were for one howers worke, preferred to those who had laboured al the day, since in that one hower they had done as much of true labour, as those who had wrought frō morning vnto night. Let vs then cast vp our accounts according to this reckoning, and see by our good workes how long we haue bin in Religion.

Act. 13. 21

Matt. 20. 8.

This is excellently declared by Eusebius Emissenus, who from a Senator, was afterwards Bishop of Lions. We vse to count (saith he) *Our yeares, and the space of time which we do liue, be not deceaued (who soeuer thou art (with the number of those dayes which you haue paſed ouer since in body you haue left the world, make account that you haue only liued that day, in the which you haue denyed your owne will, in which you haue resisted your ill affections, and which you haue paſed ouer, without any transgression or breach of your rule, make account that you haue liued that day which hath byn inlightned with the beames of purity, and holy meditation* with such dayes as these make vp (if you can) your computation of yeares, and by those measure the time of your being Religious, and feare otherwise least that should be said vnto you, which was reproached to the Bishop of the Church of *Sardis* in the Apocalips. *Angelo Ecclesiæ Sardis scribe, scio opera tua, quia nomen habes quod viuas, & mortuus es, esto vigilans, non enim inuenio opera tua plena coram Deo meo*, I know thy workes (saith God) although they are vnknowne

Eusebius. ho. 9. ad Mō.

Apoc. 3. 1.

to

to men, you haue the name to liue and you Apoc. 3. 2.
are dead, you beare the name of a Christian, the habit of a Religious man, but your workes fit neither of them, for they are not ful before my God: but empty, empty of God, and of your selfe, too full, for you doe no other then seeke your selfe in them your owne commodity, your honour and esteeme. Let vs therefore be watchfull and make it all our labour, to do full workes, and liue full dayes to the end that in a little time, we may liue long, and merit much in the sight of God Almighty.

A MORE EXPRESSE DECLARATION of the vprightnes, and purity of intention with which we are to do our Actions.

CHAP. XI.

THEY giue commonly a good aduise to those who cōuerse with their neighbours, touching the manner of their cariage, in those functions which they exercise & actions which they perfo[illegible]me, by the which it may be

be gathered how pure our intention ought to be, how free and disingaged our selues, and how sincerely we are to seeke God in all occasions. And it is the Doctrine of the Holy Fathers and Doctors of the Church, *S. Hierome*, *S. Gregory*, & *S. Chrysostome* as we shal see afterwards; They say that when we vndertake any action to the end our neighbour from thence may reap any generall or particular profit, we are not to reflect vpon the fruit and good successe of it, but only to fulfill the wil of God in doing it, in such manner that when we heare confessions, or when we preach or teach, we ought not much to regard whither those you cõuerse with all be conuerted, amended, or profited, but õly one our parts to do the will of God, and please him, in doing the best we can, and for the successe of our actions, as whither such an one be conuerted, or profits by our sermons, or becomes learned by hearing of our lessons, that belongs not vnto vs, but only vnto God, *Ego plantaui, Apollo rigauit, sed Deus incrementum dedit*, for vs (saies the Apostle,) al that which we

1.Cor.3.6

we can do, is but to plant, and water, like as that Iardiner doth, but for to make the plants grow, and the trees bring forth fruit, belongs not to the Gardiner but to God the fruit of soules, which is, that they depart from their sinnes, that they conuert themselues to God, and that they go forward in virtue & perfection, doth only appertayne to God, and the value and perfection of our Actions, doth not depend vpon it. This then is that purity of intentiō which we are to indeauour to haue in all our Actions, that by this meanes we may attayne vnto a great purity in our intentions, & inioy a delitghful peace of mynd, for those who do their Actiōs in this manner, are neuer troubled, when the succesſe of their affaires comes by any chaunce to be thwarted, or fayles of executiō, or produceth, not the fruits, they hoped for; for they propoſed not this end vnto themselues neyther haue they placed their cōtentmēt in it, but only for to do the will of God & performe al to pleaſe him, vnto their vtmoſt Power, for if when you preach, heare confeſſions, or do any other

other function for to helpe your neighbour, you propose vnto your selfe beforehand to make great profit of it, & let this be your principall end in the performance of thē when any chaunce crosseth your designe in this, you become troubled and disquieted. And not only loose your peace of mynd, but euen sometimes all patience, if you proceed not further.

Our B. Father *S. Ignatius*, declares this with an excellent example or similitude, do you know said he, how we are to carry our selues, in those our functions, wherein we imploy our selues vnto the helpe of our neighbour? Iust so as the Angell Guardians do with those, who are cōmitted vnto their charge by God Almighty, who neuer cease with all possible care to counsayle, defend, and gouerne thē, to illuminate, excite, & helpe them in all good, but if through misuse of that freewill they haue, they obey not to their good inspirations, the Holy Angels are neuer troubled at it, nor disquieted, not so much as to leese the least particle of their felicity, which they

Lib. 5. c. 2 vita B. P. Ignat.

they possesse in enioying the sight of God, but they say and repeat that, which is written in the Prophet Hieremy *We haue salued Babylon and it is not cured, let vs go and leaue it*; In the like manner, we ought to vse all possible remedys, so well to free and retire our neighbour from sinne, as to aduance him in the way of vertue, but if notwithstanding all our indeauours, he remaynes still in his infirmity, & will not suffer himselfe for to be cured by vs, we ought not therefore to afflict our selues, but are to remayne with great quiet and tranquility of mynd. *Hiere. 51. 9.*

As the Disciples of our Lord returned from preaching, with much ioy, for hauing done Miracles, and cast out Diuells from possessed persons, our Sauiour said vnto them, *Do not reioice therefore, but because your names are registred* in heauen, our ioy ought not to depend vpon the euent of things, although it might be as happy as that of theirs, but we are only to haue care to do those workes, by the which we may merit to haue our names enroled in heauen. Let vs looke that we in our *Luc. 10. 20.*

duties,

duties in our offices and charge, and place our ioy and felicityes therein, but for the happy succesſe of them, for ſtrage conuerſions, & ſuch like wondrous thinges, we are not ſo much as to make reckoning of them. And the reward & glory, which we ſhall haue, ſhall not be proportioned to theſe, but anſwearable vnto our paine and labour, whether any haue beene conuerted by vs or no, which may be more clerely perceaued by the contrary. For ſhould you reape ſuch aboundant fruit, by your ſermons, writinges, and conuerſation as to conuert a world, & in the meane tyme ſhould neglect your ſelfe, all which you had done, would nothing profit you, according as our Sauiour ſayes in the Ghoſpell, and on the contrary, if after hauing done your duty, not ſo much as one perſon be conuerted by you, your recompence ſhall be neuer a whit the leſſe. The glorious Apoſtle S. *Iames* had certainly had but a poore reward, if the recompence of his labour had depended on the euent, and if he had beene to haue placed his contentment and felicity therein, who

Matth. 16 26.

(as

(as it is written of him) conuerted in all Spaine, no more then six or seauen: but his merit therfore was neuer a whit the lesse, neither his labour lesse acceptable to God Almighty, then that of the other Apostles.

Moreouer we haue in this a great cause of consolation; for from hence it followes, that God doth not only not exact an account of vs of the great fruit and profit we haue done, but also he will not so much as question vs, whither we haue made fine sermons, or learned lessons or no. God doth not command vs that, and consequently our merite dependes not on it. That which God would haue and requireth of vs, is for my part, to performe as much as we can, according to the talent we haue receaued, if little, little, if much, much. Againe & this being done God requires no more of vs: *Much is required of him to whome much hath beene giuen*, and but a little of him who hath receaued but a little. Which S. *Chrysostome* explicates rarely well, where treating of the parable of that Talent: he demaundes, why that seruant who

Luc. 12. 48.

Chrys. hom 41. *super Genes.*

had gayned but two Talents was equally honoured with him who had gained fiue? When the Lord came to take an account of the Talents which he had distributed among his seruants, the sacred Scripture says, that he came who had receaued fiue, & sayd: Lord you gaue me fiue talents, and here I haue gained other fiue vnto them, vnto whome his Lord sayd: *It is well done thou good and faythful seruant, because thou hast beene faythfull ouer a little, I will constitute thee ouer much, enter into the ioy of thy Lord*. Afterwardes he presented himselfe, who had receaued two Talents, and sayd: Lord you haue giuen me two Talents, behold other two which I haue gained to them, and his Lord answeared him with the same wordes and promised him the same reward as he had done to the other who had gayned fiue. What is the reason of this, sayth this holy Doctour? It is most iust, sayth he; for the ones negligence, or the others diligence was not it, which made the ones gaine greater the the others, but the quantity of the talents committed to their charge; for in their

Matth. 25 21.

their diligence they were both equall, and ſo their rewardes and dignityes were both alik. This is a point of great profit and ſingular conſolation, ſeeing it may be applyed to all offices & imployments; for if one be as carefull & diligent to performe thoſe offices, which he hath in charge, as another is in the diſcharge of his, he may without doubt merit as much as he, although his worke be nothing neere ſo much. For example, if I take as much paines as you for to prepare my ſelfe to preach, although I ſhould preach with neuer ſo ill a grace, whereas you one the contrary ſhould carry away your audience with excellent ieſture, choice matter, good deliuery, it may happē neuertheles, that I may merit as much, if not more then you. It is the like in matter of ſtudy, where although one be but a ſimple ſcholler, & you on the contrary haue an excellent wit, he knowes but little, and you are deeply learned, notwithſtanding he may merit more with that little which he hath, then you with all your knowledge and your learning. So alſo in

point of office & imployment, although my office be more abiect then yours, and that my forces and talents reach not to the discharge of those high functions, yet I may merit more in the same little abiect thing I do, then you by all your great & high imployments. And this may greatly help on the one side for to resist vaine glory; and on the other, to giue heart and courage; to be the ones spurre, and to others a briddle. S. *Hierome* on the same parable teacheth the like doctrine, saying: *The Lord receaued into the same degree of ioy and honour, as well that seruant who had made foure talents of two, as that other, who made vp his fiue Talents ten, as not regarding the greatnes of the gaine, but the affection of the will, and the charity and diligence with which their workes were done.* *Saluianus* saith: *Oblata Deo non pretio, sed affectu placent*. which is the same with that of S. *Gregory: God doth not regard how much, but out of how much; it is the heart more then the guift and present he effectmes.* And so one may please God more with doing a little, then another who performes far more then he, if he performe that

Saluian. l. 1. ad Eccleſiaſt. Cathol. to. 3. Bibl. SS. Patrum.

that little with more loue then the other. Wherein the greatnes of God Almighty doth more clearely and manifestly appeare, before whome no seruices of ours (howeuer great) doe appeare so, vnles that loue be great with which they are done, he being one who hath no need of any good of ours, and whose riches, and all thinges els, are so aboundant, as they can neuer be made greater: *If thou dost* (well and) *iustly* (sayth Iob) *what shal thou giue him? Or what shall he receaue from thy handes?* Iob. 35. 7. That which he desires and esteemes, is to be beloued, and that we on our parts do as much as we are able, which may appeare by those two Mites, which the poore Widdow in the Ghospel offered. our Sauiour sat hardby the Boxe in the Temple, where the Iews vsed to cast in their almes, and saw the Pharisies, and the richer sort some casting in siluer, others gold perhapes, among the rest came a poore Widdow and offered two mites only, when our Sauiour turning to his Disciples sayd: *Amen I say vnto you, this poore VViddow hath put in more then all the rest; for the rest* Marc. 12. 43. & 44. Luc. 21. 34.

Chrysost. hom. 3. ad Cor. haue giuen out of their abundance, but this out of her need hath giuen all that she had, all her sustenance. On which place S. Chrysostome sayes: *Quod in Vidua fecit, idem in docentibus operabitur.* God will deale the like with those who preach, study, labour, and do all other functions, and ministeries, not so much regarding what they doe, as the will, loue, and diligence with which their workes are done.

Of some signes by which we may know, whether we doe our actions purely for the loue of God, or seeke our selues in them.

CHAP. XII.

Greg. l. 22 mor. c. 24. S. *Gregory* teacheth vs a way to make a right coniecture, whether in those functiõs which regard our neighbour, we seeke purely the glory of God, or els our selues. Obserue, sayth he, whẽ another preaches wel, is greatly followed, and reapes much fruit frõ the good of soules, whether you are as greatly reioyced at it, as if your selfe had done it, since if it be not so grateful

to

to you; but you do feele out some certaine grudging, enuying & repining at it, it is an euident signe you do not seeke Gods glory purely, and as you ought. And to this purpose he cyteth this passage of S. *Iames*: *If you haue zeale of soules, and haue contentions in your heart, it is not a wisedome descending from aboue, but an earthly, brutish, and diuellish one.* *Iacob.* 3. 14 & 15. It is no zeale of the glory and honour of God, but a zeale of your owne selfe; a zeale to be honoured, and a desire to be as much honoured and cheriched as that other is; for if you sought only the glory of God and not your owne, you would be glad that God had store of such seruants, and reioyce that others could performe that in which you are defectiue, and wanting. Like as the Holy Scripture witnesses of *Moyses*, who when *Iosue* opposed himselfe vnto some who propheſyed, answeared in an offended manner: *VVhy are you emulous for me? VVho shall do so much that all the people may propheſy, & that God may bestow vpon all of them his spirit?* *Num.* 11. 29. And so a true seruant of God Almighty ought to say, I would to God that euery one

were an excellent preacher, and that God would bestow his spirit plentifully vpon them, that by this meanes the honour and glory of God may be the more dilated and spread abroad, that he may be the better knowne, and his holy name sanctifyed through euery place and prouince of the world.

We haue a remarkable example of this in Doctor *Auila*, who (as it is reported of him) when he saw that God by the meanes of our B. Father Saint *Ignatius*, had begun this least Society of Iesus, and had heard relation of his institute, sayd it was that very thing, which for so many yeares togeather, he had beene labouring to effect with so much solicitude, and could neuer bring to passe, adding that it was fortuned to him, as to a little child, who being at the foot of some great mountaine, desirous to rowle some heauy burthē vp vnto the top, finds it aboue its forces to effect; when a strong and mighty Gyant comming, takes vp that burthen which the child could not lift, and with ease carryes it there where the child desires to haue it. Vnderstanding

Lib. vite S. Ignat. cap. 27.

ding by this comparison, himselfe the child, and esteeming *S. Ignatius* a Gyant vnto him. But that which makes to our purpose, is that he was as glad and well contented in himselfe when he heard of it, as if our Society had byn instituted by him, because he had no other end in the desiring such a thing should be, but only Gods glory, & the saluation of soules. Such as these are God Almightyes good and faythfull seruants, *who* (as S. Paul sayes) *seeke not after any thing of their owne, but that which is of Iesus Christ*. A true seruant of God Almighty ought in such manner, to desire the glory of God, and the saluation and profit of others soules, as when God is pleased to serue himselfe therein, by meanes of any other, he is to be as glad and well content, as if God had vsed him for his instrument. And therefore it were a good manner of proceeding which we find practised by diuers great seruants of God Almighty, who when they perceaue themselues vrged strōgly on with the desire and zeale of gayning soules, hūbly begge it of God by saying: O Lord *Ad Phil. 2. 2.*

that

that such or such a soule might but once come to know you, that such a person might be acquired to you, that his fruit may be done, that profit, this perfectioned, and all this by such meanes as you shall please, for me I pretend not to any part of it. Such as these walke rightly, and in great purity, & like vnto these are we sincerely to carry our selues in the seruice of God, as not to seeke any proper honour & esteeme but only the greater honour and glory of God.

We may say the like also, as well in that which concernes our owne spirituall progresse, of our brethren; for he who is discomfited when he sees his brother make progresse in vertu, whilest himself remaines behind doth not seeke purly the greater glory of God; for although it be true that a good seruant of God, ought to haue a great resentment and feeling, for that he serues not God so perfectly as he ought; neuertheles it followes not that he should therefore be troubled and disquieted, when he sees another perfecter then he, but on the contrary he is

to

to be glad of it, and to giue this comfort to his grieued soule, for seruing God Almighty with so great negligēce that how euer he through his slouthfulnes be wāting in his duty, yet there do not want those who do supply in effect, yeelding in giuing prayse & glory vnto God, what he in wishes only proposeth to himself. That sadnes & repining which some are troubled with, proceedeth from no other cause, then from a certaine enuy and secret pride: for should one but desire truly and in good earnest the greater glory of God, it is most certaine, he should haue a great ioy and contentment to see that others did increase in vertue and perfection, howsoeur on the other side he were sorry & ashamed for not seruing God so feruently himselfe.

The second signe is, when a Religious man doth his office and those thinges which are commaunded him, in such manner, as not to care more whether he be imployed in this, or that, whether he haue that office, or els be put to this, and is in one, and to the other content alike; for it is a most

euident

euident signe, that we do our thinges only for the loue of God, and therefore doe we carry our selues with such equality of mind and indifference vnto all, seeking nothing but to fullfill the will of God in euery thing, and neuer troubling our selues with the exteriour of the thing we do: wheras if we do not vndertake those offices which are humble & laborious with as good a will, as the easy and honourable, it is a signe that we doe not performe the purely for God Almighty, but that we seeke our selues, our gust and proper commodities in them. Wherefore that holy man sayes well: *If God were the occasion of your desire, you would be glad, in what manner soeuer he should dispose of thinges.* *Thomas à Kempis.*

Thirdly it is a signe that we do not thinges purely for loue of God, but out of humane respects, when we desire to approue vnto our superiour all we do, and that he should take notice of our paynes, and publiquely commend vs, or at least by some exteriour signes expresse himself: well pleased and satisfyed with vs, in so fare as to become

come disheartned and troubled when we are not so delt withall. If you did your Actions purly for loue of God, you would neuer regard such triffles nor seeke after them, but one the contrary would blush & be ashamed, whē the Superiour should expresse himselfe in any such manner towards you, as knowing it done becausē of your weaknes and imperfection, & bewayling your owne infirmity would say. Alas how wreched and miserable am I, to be so weake and wanting in all vertue as to stand in need to be animated and incited one with such poor things as these?

Abbot *Ieannes* the younger, Disciple of Abbot *Amon* serued twelue yeares togeather, one of those antient Fathers in his sickness, which said Father although he saw him with all faithfulnes and deligence labouring for so long time together did neuer yet afford him any good or frendly word but vsed him alwayes with great harshnes and seuerity, this Father at last drawing towards his end diuers holy Hermits came to visit him, when he before them *In prato spirit.*

them all, calling his humble and patiēt Disciple to him, tooke him by the hand & said thrice vnto him, Farwell, farwell, farwel, afterwards commending him vnto those other holy Hermits, and deliuering him ouer vnto their fatherly care, he said: Behould heer an Angell and not a man, since hauing serued me in my sickneſſe for twelue yeares together, and neuer receauing one comfortable word of me, he hath nothwithstanding for so long time serued me both readily & cheerfully.

HOVV VVE ARE TO INCREASE AND go forwards, in vprightnes and purity of intention.

CHAP. XIII.

OVR B. Father *S. Ignatius* declares vnto vs in a particuler manner, how we ought to go perfecting our selues, in this rectitude and purity of intention. *Let euery one* (saith he) *indeauour to haue a right intention, not only in that which concernes the state of their liues,*

In Conſtit. con. 17.

26. Reg. 17.

nes, but also in all particular things, seeking in them alwayes to serue and please the diuine goodnes, for it selfe and for the charity & singular benefits wherwith it hath preuēted vs, rather then for feare of payne or hope of reward, though they ought also to help thēselues with these. There are many wayes of seeking & seruing God; for to serue God for feare of punishment, is to seeke God, and is good and laudible; for seruile feare is good, and a guilt of God & so the Prophet did desire it of God, when he sayd: *Confige timore tuo carnes meas*. But if any one should haue this mind and thought within his heart, if there were no hell, and that I stood not in feare of punishment, I would not care to offend God Almighty. The Diuines say, that it were nothing worth, and absolut sinne, since it declare the malice of his mind: but to make vse of the feare of torments, of the apprehension of death, and the horrour of Iudgement, to serue God the better, and make vs more fearefull of offending him, is right and good, and so the holy scripture doth often put these things before our eyes, *Psal* 118. 120.

and

and threaten vs with them, the better to keep vs from falling in sinne.

Secondly to serue God for recompence, for the reward we hope for, & the glory we awayt, is also to seeke God, and is laudibly good, and better then the former. It is better to do our actiõs out of hope of reward & glory, then for feare of hell, and punishment, and this motiue Moyses had as S. *Paul* affirmes, saying: *Moyses growne great in faith, denyed himselfe to be the sonne of Pharaoe, choosing rather to be afflicted with the people of God, then to haue the pleasure and delight of temporall sinne*, esteeming the ignominy of *Christ greater riches thẽ the treasure of Ægypt, for he had regard vnto his recompence*, and the Royall Prophet Dauid saies of himself *I haue inclined my heart to do thy iustifications eternally, because of the reward* which thou hast promised me.

Ad Heb. 11. 24.

Psal. 118. 112.

All these wayes of seeking God are good, and we must likewise make our vse of them. But our B. Father will haue vs proceed yet further, & lift vp our hearts higher, seeking things more eleuated and sublime *Æmulat and seeke after*

after the best guifts that are, & I shew you yet a way more excellent, he is not content that we should serue God, in what manner soeuer, but he shewes vs yet a way more excellent and high, and would haue vs seeke and serue God only for God alone, purly for the loue of him, and for his infinit goodnes, & because that God is, what he is; which is the highest and sublimest of all his titles. 1. Cor. 12. 3.

The glorious Fathers of the church, *S. Basile, S. Chrysostome*, and *S. Gregory* treat of this matter excellently well, and compare those who serue God, out of hope of recompence to *Simon Cyreneus* who was hyred at a set price to beare the Crosse of Christ, for so do those who would not follow our Sauiour, nor beare his crosse, vnles there were the reward of heauen proposed, & they adde, that we are not to be solicitous for our recompence, nor alwayes thinking vpon what we gaine: *Like vnto the grateful seruants who* (exact their wages & *keep a strict account, which is more the part of a hyring then a grateful seruant*: we ought not to serue God in

Basil in reg. fusius disputatis in præmio. Chrys. hom. 2. super epist. ad Roman. Greg. l. 8. mora. c. 30

such vnworthy manner, but as children purely out of loue; there is great difference (say they,) betwixt the seruices of a slaue, a houshold, and a child: the slaue serues his Lord for feare of stripes and punishment: the seruant for his wages, and if his diligence be more then ordinary, it is but to comend his seruices vnto his Lord, out of greater hope of profit and aduancement: but the child, serues his father, only for loue and tendernes, and is most careful of offending him, not so much for feare of chastisement (for he is lyable vnto none, supposing he is past his infancy) neither for hope of his inheritance, but only out of loue and deare affection. And so a wise, good and vertuous child doth serue, respect, and honour his parent out of that only motiue that he is his Father, although otherwise he be poore and able to leaue him nothing: so say these holy Saintes, we ought to serue God, neither for feare of chastisement like slaues, neither as seruants with our eyes and affection fastned vpon our gaine and interest, but like true children, since God hath bene

so good and gracious to vs to make vs such: *Behold* (sayth S. *Iohn the Euangelist*) *what loue the Father hath bestowed vpon vs for to be styled & (really) to be the sonnes of God.* We are not only called the sonnes of God, but are such truly and really, and withall right cal God our Father, and the sonne of God our Brother. If we be therefore sonnes of God, let vs loue and serue him like true children; let vs honour him as a Father, and as so great a father, with truly louing him as wel because he is delighted with it, as that he is worthy of it, in being what he is, and for his infinit goodnes, which merits an infinity of hearts and bodyes, continually to be imployed in louing and seruing him. Ioan. c. 3.

S. *Chrysostome* sayth admirably wel: *If by the grace of God you should be made worthy to please his diuine Maiesty, & should desire any other reward beyond this of being made worthy for to please him, you were certainly ignorant how great a good it were for to please God, and if you could once but apprehend it, you would neuer desire other extrinsecall reward or benefit.* And truly what greater good can we pretend or wish Chrsost. l. 2. de compunct.

for, then to content & pleafe Almighty God? *Be imitators of God* (fayth S. Paul) *like to his deareſt children, & walke in loue and dilection, as Chriſt hath loued vs.* And S. Bonauenture fayes: *Conſider that God your benefactour hath ſo beſtowed his benefits vpon you, as to aske none of them backe againe, who hath no need of you, or any other creature.* Yea he doth not only receaue no profit from vs, nor commodity for al thoſe fauours he beſtowes vpon vs, but he affoardes them vs, at ſo great expence and charges of his owne, as is his owne deare life and bloud, which he layd downe & ſhed for our redemption. In this manner purely and without all mixture of proper intereſt, are we to ſerue and loue almighty God, neither (which is more) are we ſo much as to deſire any vertus and ſupernaturall guifts for our owne pleaſure and comodity, but only for God, and for his greater glory, and to the end to ſtore our ſelues with ſomewhat, that may be pleaſing to his diuine Maieſty, yea and in this manner we are to deſire glory, in ſo much as when we ſet before the eyes of our ſoule

Eph. 5. 1. 2.

Benau. to. 2. opuſc in faſcic c. 8.

soule (to giue it heart and courage to performe its actions well) the greatnes of the reward which is annexed to euery good it doth, it ought in no ways to haue this its ayme & end, in vndertaking anything, but only the pure desire, of further pleasing and glorifying God, in that the more glory we shall haue, the more shall God be honoured and glorifyed.

This is the true loue of charity, the true and perfect loue of God, and this is purely to seeke God, and his greater glory, and all besides is but to seeke & loue our selues; which will the better appeare if we consider the difference which Philosophers and Diuines doe make betwixt that perfect loue which they call the loue of amity, & the loue of concupiscence. The first loues his friend, for his friends good, and out of vertue, without regarding his owne interest or gaine: but the loue of concupiscence, is when one loues another not so much for himself as for the profit and comodity which he hopes for from him, as when one serues & loues a rich man, because he hopes for aduancemen

cement and assistance from him. We see apparently, that this is no perfect loue, but wholy compounded of selfe loue and interest, since you loue not your friend so much, as your own selfe and proper comodity. So we say, that we loue bread and wine with the loue of concupiscence, because we loue neither the one nor the other for its selfe, but only for our selues and particuler endes. And in this manner doe they loue God, who serue him out of feare of punishmẽt, or hope of recompence, it being no other then to loue God with a loue compounded and wholy consisting of selfe loue, & priuate ends, not seeking of him purely, nor with a liberall mind, which our Sauiour hath giuen vs to vnderstand by S. *Iohn*, who after he had wrought that great miraracle of feeding fiue thousand men, besides woemen and children, with fiue loaues and two fishes, being followed (sayth the Euangelist) by a world of people, sayd vnto them: *You seeke me not, because you haue seene wonders, but because you haue eaten of the loaues and are satiated.* Not because you beliue me to

Ioan. 6. 26. 27.

be

God, but becauſe you ſeeke your owne comodities. *VVorke* (and ſeeke) *not that food which perisheth, but which remayneth in eternall life*, which is Christ, and to do purely the wil of God. That holy ſeruant of God Almighty ſhewed a right, pure intention in his anſwere, who liuing a wondrous, and auſtere life, and giuing himſelfe wholy vnto prayer, the Diuell enuying ſo great a vertue, and ſeeking to withdraw him from his vertuous courſe of life, by bringing him into doubt of his predeſtination, tould him that he laboured and wearyed out himſelfe in vaine, for he ſhould neuer be ſaued, nor come to inioy the beatitude of heauen, to whome the holy man anſwered: I ſerue not God Almighty for his glory, but oly becauſe he is that which he is, whervpon the Diuell departed confounded, and aſhamed. *S. Bernard* requires yet more of vs, and would that we ſhould be ſo farre from ſeeking our owne comodityes & ends in thoſe good workes we doe, as he is not content that we ſhould ſerue God only with a filial loue, but would bring vs yet

M. Gerſo

Bern. ſer. Iup. Cant. 63.

yet to higher perfectio: Children (sayth he) loue, but they do thinke on their inheritance withall, which whuest they stand in a kind of feare for to loose, or hope to haue improued, they reuerence him more, and loue him lesse, from whom they expect it: I would that loue suspected, which seemes to haue dependance vpon any hope of gayne, it is but weake, since if its hope do fayle, it is either wholy extinguisht or made lesse, it is no pure one, since it hath a secondary end: pure loue is not mercenary, pure loue borrowes no forces from any hope, neyther is it diminished with distrust, that is, whosoeuer purly loues indeed, needs no incitment of any rich hope, to make him serue, labour, & suffer for God Almighty, yea should he know for certaine that for all his paynes he should haue no reward, yet it would not make him to diminish in the least thing, the greatest labour he had vndertaken, as hauing not begun it out of any hope of his comodity, but for pure loue of God. But what loue may this be so high and perfect as may exceed the loue of children? *Sponsa hic Amor est*, sayes the holy Saint, It is the loue of a Spouse vnto her Bridgrome,

grome, for true and perfect loue hath its content within its selfe, hath its reward and *præmium*, which is no other then that which it doth loue: to loue the beloued heer is al his recompence, the Brides loue is such that it hath noe other pretention then to loue, & such is the Bridgrome, as he desires nothing but to be beloued; *Nec is aliud quærit, nec illa aliud habet.* He seekes nothing els, and she hath nothing els. And in this manner (sayth S. *Bernard*) ought we to loue God the Bridgrome of our soules; this is the loue to which we should arriue, louing him, because he is what he is, and placing all our felicity therein; *This loue is of it selfe sufficient, in its selfe delightfull, and for its selfe is to its selfe both merit and reward, it seeks no other cause besides its selfe, no other fruit, the fruit is the act of louing. I loue because I loue, I loue to be beloued.* Rom. 8. 17

On this occasion S. *Chrysostome* adds that we are not to conceaue, that our reward shall be the lesse, because we looke for none, but that the lesse we do expect, the more we do obtaine, as being most certaine that the lesse the *Chrys. hom 5. super epist. ad Rom. circa finem.*

worke

worke shall haue of proper intrest, the more it shall haue of purity and perfection (it being free from all mixture of selfe loue) and consequently shall be more meritorious: *Atque tibi maior merces est, si modò citra mercedis spem feceris.* *Your reward* (for your works) sayth this Saint, *shall be greater, if how you do them without hope of any, the further you are fro the spirit & condition of a hyrling, the greater shall be your recompence.* Since then God will not pay you as a hired seruant, but reward you as a sonne with the inheritance of his Fathers riches:

Rom. 8. 17 *If we be sonnes and heyres we are heyres of God, and coheyres with Christ.* We shall enter with him into possession of our heritage, succeeding and inioying the

Exod. 2. 8. 9. treasures of our heauenly Father. *Pharaos* daughter hired *Moyses* mother, for to nourish & bring vp her owne child, but she did not nurse him for the hyre, but only out of loue and tendernes.

Three

Three degrees of perfection, by which we may ascend and arriue vnto great purity of intention, and to a high and perfect loue of God.

CHAP. XIIII.

OVT of the doctrine of the holy Fathers, and of the glorious S. *Bernard* in particuler, we may gather three degree of perfection, by which we may ascend vnto a high degree of purity of intention, and to a great and excellent loue of God. The first is to seeke only the glory of God, in such manner as in the performance of euery thing, we may haue no contentment but in God, and in the fulfilling of his holy will, casting into forgetfulnes all other wordly busnesses. S. *Bernard* sais if you would know whether your loue of God be great, and you go perfecting of it or no, consider with your selfe whether there be any thing besides God, which might comfort and delight you, and from thence you shal come to know how much you are profited

Bern. trac. de interiori domo c. 69

fited and aduanced in the loue of God. For *truly* (saith he) *as long as I can receaue any pleasure and consolation from any thing besides, I dare not say, that our beloued doth possesse the inwardest roome of my most ardent loue* which expresses that other sentence of S. Augustine. *He loues thee imperfectly who loues any thing together with thee which he loue not for thy sake*; such a loue would come far short of the loue of that holy Queene, who in the midst of all the pomps & vanities of the court could say, *O Lord thou knowest that thy Handmayd hath neuer reioyced in any thing since shee hath bin transferred hither, vntill this very day, but only in thee Lord God of Abraham*. You know O Lord said shee that I take no pleasure in the Royall crowne, nor in the Maiesty nor glittering shew of things, I am not delighted with the luxurius baquets of King Assuerus, neither in any fading thing beside but only in you my God & Lord behould heer a loue perfect and excellent.

Aug. l. 10 Confess. c. 29.

Esth. 14. 18.

S. Gregory vpon this passage of holy Iob, *VVho build solitudes vnto themselues*, saies that he builds himself a solitude & Hermi-

Greg. l. 4. moral. cap. 28.

Hermitage, who so wholy casts of & as it were strips himselfe, of all creatures, and the loue and affection of all earthly things, as to remaine in a maner solitary, although he were in the midelt of all the sports and pleasures of the world by taking no pleasure, nor contentment in them. Such an one builds a solitude vnto himselfe, by hauing placed all his felicity in God, whence it proceeds that no company is grateful, no pleasure delightful vnto him, out of his holy loue. Which we see by experience, of one who hath some friend in whome he hath placed al his affection, who although he be in the company of many other persons worthy of esteeme, yet seems to be in a solitary desert, as long as that friend he loues so dearly is not in his sight. Iust so he who hath bestowed his heart one God, and banished from him all affection of creatures, although he should be incompast with the world, & in the middle of all its pleasures and delights, would yet still continue in an inward quiet & solitude, as taking no pleasure in any of those things, nor so much as

regarding

regarding them, hauing his heart rauished and drowned in contemplation of his beloued; They, saith *S. Gregory*, who are arriued to this, do inioy a great repose & traquility in their soules nothing being forcible inough to molest or disquiet them, no aduersity can make their quiet lesse, nor any prosperity their ioy greater; vaine glory, no humane excellence can bring them acquainted with: but as they are affectioned vnto no earthly thing, so are they not troubled nor intangled with the succese of any, but reckon them as thing which do concerne thē nothing. Would you know (saith this Saints) who hath ariued to this perfection, & built himselfe this Hermitage & solitude? The holy Prophet Dauid, where he sais, *I haue demaunded one thing of our Lord, this I shall beseech, that I may inhabit in the house of our Lord all the dayes of my life*. There is nothing els in heauen, and earth that I desire besides your selfe, O God. *And now what is my expectation, is it not our Lord?* The Blessed Abbot *Siluanus* was arriued to this, to whom when he came from prayer,

Psal. 26. 4

Psal. 38. 8

all the world seemed such a wretched thing, as lifting vp his handes through admiration, & shutting his holy eyes, he would say with great disdaine: Close vp your selues myne eyes, close vp your selues, and do not vouchsafe to looke abroad vpon the creatures, & those wordly thinges, since in all the world, there is nothing worthy the beholding. We read also of our B. F. S. *Ignatius*, that when he eleuated his mind to God, and his eyes to heauen, he vsed to say: *Oh how foule and vgly the earth doth seeme to me, when I do but looke on Heauen.* *Lib. 1. c. 2 vitæ S. Ignat.*

The second degree may be that, which S. *Bernard* proposes in his treatise of the loue of God, which is, whe we do not only wholy forget all exteriour thinges, but also our selues, louing our selues no otherwise, then in God, by God, and for God: and we ought so wholy to be plunged in this forgetfullnes of our selues, to be so free from al particuler interest of our own, and to loue God with a loue so pure & perfect, that we are to reioice, & be no otherwise taken with those graces *Bern. trac. de dilig. Deo cap. 6 & 7.*

which

which we receaue from his all giuing hand, neither with that heauely glory which we hope for, then so farre as his will and pleasure appeareth in them, without regarding our owne profit in them. In this manner the Blessed in heauen reioice in their felicity, not because they are exalted to such heigth of glory, but because it is Gods pleasure that they should be so; and they seeke God with a loue so refined and pure, & are so straictly vnited and transformed into his blessed will, that they desire not so much the glory which they possesse, nor their felicity, for their owne ioy and happines, nor for the wondrous content which they do take therein, as because it is the pleasure, and the will of God. We ought sayth *S. Bernard* so to loue God, as that holy Prophet did, who sayd: *Let vs confesse vnto our Lord because he is good*, he sayd not *because he is good to me*, but only, *because he is good*. He did not prayse, nor loue God only because he was good to him, as this other did of whom it is written: *He will confesse to thee when thou shalt haue done well vnto him*, but he loues and

Psal. 117. 1.

glorifyes

glorifyes God, becauſe he is good in himſelfe, becauſe he is what he is, becauſe his goodnes is infinite.

S. *Bernard* ſayes, that the third and the laſt degree of the perfection of the loue of God, is, *When one now doth come to doe his actions, not ſo much to pleaſe God, as becauſe God delighteth him, or becauſe that which he doth is pleaſing and acceptable vnto God.* Whereby a man becomes to haue no other ſolicitude or thought, but only how to delight and pleaſe Almighty God, without thinking any more vpō himſelfe, then if there were not, or euer had beene ſuch a creature in the world, and this is a moſt pure & perfect loue of God. *This loue* (ſayth the Saint) *is a mountaine, and a high mountaine of God*, a rich & fertill mountaine full of all exquiſite perfection. By a mountaine of God, is ſignifyed nothing els then a heigth and abſtract of all greatnes and excellence. *Who ſhall aſcend into the mountaine of God; who ſhall giue me winges like a Doue, and I will flye away, and go to reſt?* Ah miſerable as I am (ſayth this glorious Saint) that I can- Pſal. 231. 3. Pſal. 54. 7.

not wholy forget my selfe during this
Rom.7.24 banishment! *Oh me vnhappy man, who shal*
Isa.38.14 *deliuer me from the body of this death!* Oh
Lord! I suffer violence answere for me, Blessed Lord, when shall I wholy dy vnto
my selfe, and only liue to thee! *Oh, woe*
Psal. 119. *is me for that my pilgrimage is prolonged,*
5.& 41.3 *when shall I come & appeare before the face of God!* Oh when shall I be deliuered
from this woefull banishment? When
shall I be wholy vnited, and through
loue transformed into you O Lord?
When shal I be intirely free and quit of
all remembrance of my selfe, by being
made one spirit, one thing with you?
So as I may not hereafter loue any
thing in me, frō me, or for me, but that
all which may haue any part of my affection, may be in you, by you, & for
you only *to loose thy selfe in a certaine māner, as if thou weert not at all, to haue no*
Bern. de diligendo Deum.c.7 *sence, no feeling of thy selfe, so wholy to depart from all thou art, as for to leaue no memory that thou euer weert, this would haue more of heauenly conuersation, then any humayne affection.* Such perfectiō is rather
heauenly then of earth, and sauours

more of out owne country then of this dongion of our banishment. The Prophet likewise saies, I wil *enter into the mightines of my Lord, O Lord I will remember only thy Iustice.* When the good and faithfull seruant shall be so rauished & drowned in the ioy of his Lord, and inebriated with the aboundance of his loue, then he shall be so absorpt and transformed into God, to haue no remembrance of himselfe. *When he appeares we shall be like vnto him, because we shal see him as he is:* we shall be the like vnto God, and the Creature shall haue a kind of proportion with his Creatour, for (as the holy Scripture sayes) euen as God hath created al thinges for himself & to his glory, so we shal the loue God withall purity, not louing our selues, nor any thing els, but only in him. *He shall truely reioyce, not so much for being aboue all necessity, nor for inioying all felicity, as for to see his holy will in vs, and of vs fulfilled, all our ioy shall not consist in our ioy, but in the ioy of God, and his delight: Intra in gaudium Domini tui.* This is to enter into the ioy of God.

Psal. 70. 10.

Ioan. 3. 2.

Matth. 25 21.

Bern. de dilig. Deū. cap. 7.

S. *Bernard* breakes forth into an excellent exclamation, saying: *O holy, o chast loue, o sweet, o sugred affection, of pure, o refined intention of the will, the more pure and refined, the lesse mixture it hath of ought that is its owne, the more sweet, more sugred, the more it partakes of that which is al diuine: Sic affici, deificari est. It is a deifying to be so affected*, like as S. Iohn sayes, *then we shal be like to God*. S. *Bernard* to explicate the manner of this deification & transformation into God, brings three similitudes. Like as (sayth he) a droppe of water, let fall into a whole tunne of Wine, presently looseth all its qualityes and properties, and becomes perfect wine both in colour & in taste; like as the Iron when it is through hot & glowing in the forge, appeares not to be Iron, but al fire; and as the Ayre when it is fully inlightned with the rayes of the Sunne, is so transformed into brightnes, that it seemes to be but one light with the Sunne, so sayth he, in that eternall felicity, we loose all humane faculties, and become deifyed and transformed in God. All that we

shall

shall loue there, wil be only for God, and that is only God, *for otherwise how shall he be all to all, if any thing shall remaine in man of man.* There shalbe nothing there which is our owne, since all our delight and glory shall be no other, thē the pleasure and glory of God: *Thou art my glory and the lifter vp of my head.* then we shall not care to repose, nor sustain our selues with our owne happines, since all out felicity and rest shalbe in God. But although whilest we are in this valley heere, we cānot arriue vnto the sight of this, yet are we at least to bend our eyes that wayes, since the neerer we shall come to the sight of it, the more perfect & vnited shall we be with God. And so this blessed Saint concludes: *This is* (o heauenly Father) *the will of thy Blessed Sonne in vs, this is his prayer for vs to thee his Father and God, I will that like as I and you are one, so that they should be one in vs;* and we with him through the vnion of perfect loue, *to wit, that they may loue thee for thy selfe, & not themselues but only in thee, this is the end, this is the consummation, this the perfection,*

1. Cor. 15. 28.

Psal. 3. 4.

Bern. l. 2. de amore Dei cap. 4.

dition, this the place, this the ioy of our Lord, this is life ioy in the holy Ghost, this is the ſtreet which is in heauen. This is the vtmoſt ayme of all our thoughts, the end of our Pilgrimage, and the laſt degree of perfectiō to which we may attaine.

FINIS.

tion in prayer. pag. 268.
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FINIS.

THE CHRISTIAN MANS GVIDE.

WHEREIN

Are contayned two Treatiſes.

THE ONE

Shewing vs the perfection of our ordinary Workes.

THE OTHER

The purity of Intention we ought to haue in all our Actions.

Both compoſed in Spaniſh by the R.F. ALFONSVS RODRIGVEZ *of the Society of IESVS.*

Tranſlated into Engliſh.

Permiſſu Superiorum, M.DC.XXX.

1488:00

THE PREFACE TO THE READER.

GENTLE Reader, I preſent thee here with two excellent Treatiſes, written by the *R. F. Alfonſus Rodriguez* of the Society of Ieſus, that is to ſay, his ſecond and third Treatiſe of his firſt part of Chriſtian Perfection. The one teacheth vs, how by performing our Ordinary Actiõs with due diligẽce, we may be-

come perfect in a ſhort tyme. The other, how we ought to haue our Intention Right and Pure in al our Actiõs, & how neceſſary and profitable this care is. Both Treatiſes will ſufficiently commend themſelues if they be read with attention, and an earneſt deſire to profit in the way of vertue. My mind was to haue added hereunto the firſt Treatiſe of the ſame Authour: but becauſe it is not yet ready, I differre it till a longer day, and in the meane tyme I preſent this to thy vſe and benefit.

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if

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on of the vprightnes, and purity of intention with which we are to do our actions. pag. 139.

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A TREATISE OF THE PERFECTION of our ordinary Actions.

How all our ſpirituall profit and perfections conſiſts in the well doing of our workes.

CHAP. I.

IVSTE *quod iuſtum eſt perſequeris*, ſayth our Lord vnto his people, *Do that wel & iuſtly which is good and iuſt.* Our profit & perfection conſiſts not in the ſimple doing of the thinges, but in the well doing them: like as it is nothing to be a Religious man, but to be a good one indeed is that to which we *Deuter.16 10.*

 muſt

must all aspire. S. *Hierome* writing to *Paulinus* sayth: *Non Hierosolymis fuisse, sed Hierosolymis bene vixisse laudandum est.* *Paulinus* had a great opinion of *S. Hierome*, because he resided in those holy places, where our Sauiour had wroght the mysteries of our redemption; and S. *Hierome* that he might pay no esteemation to the place, which was not due vnto the person, sayd: *Not to liue in Hierusalem, but to liue well in Hierusalem, is worthy to be praysed*, which *Apophthegma* is ordinarily brought to admonish Religious, that it is not inough for them to liue only in Religion; seeing, as it is not the habit which makes a Religious man, so is it not the place, but a good and holy life. In such manner as the difficulty consists not in being Religious, but in being a good Religious, nor in doing the exercises of Religion, but in doing them well, & according as we ought. When that which was sayd of our Sauiour in the Ghospell: *Bene omnia fecit, He hath done all thinges well*, doth come to be verified in vs, then we may truely be sayd to be Religious men. It is most certain

Marc. 7. 37.

that

that all our good and ill consists in the well or ill doing of our workes, for such as our workes are, such shall we likewise be; they speake and declare what ech one is: the Tree is knowne by its fruit. S. *Augustine* sayes; That *man is the tree, and his workes the fruit he bears*, and consequently by the fruit of the workes we doe arriue to knowledge of the man. And therefore our Sauiour speaking of the Hypocrits & false Prophets sayd: *A fructibus eorum cognoscetis eos.* And on the contrary, speaking of himselfe: *The works, which I do in the name of my Father, do beare witneße of me; and if you will not beleiue me, beleiue my workes, which witneße what I am.* Neither do the workes in this life only, declare what each one is, but also what in the other life is to become of them: for such shall we be for euer in the other life as our workes haue been in this; seeing our Sauiour will reward each one, according to their works, as the holy Scripture testifyes so often, in both the old and new Testament. *Quia tu reddes vnicuiq; iuxta opera sua.* And the Apostle *Paul* sayth, *that which a man*

Matth. 7. 16.

Ioan. 10. 15.

Psal. 61. 13.

hath sowed in this life, he shall reap in the o-
ther . Quæ seminauerit homo, hæc & metet. Rom. 2.6.

But let vs now descend further vnto particulars, and see what workes they are, in which doth consist all our good, our progresse, and perfection: which are no other then those which we doe ordinarily euery day, to wit, to make our daily prayer well, our Examen of conscience, to heare Masse, and celebrate it with all decency, to say our houres and prayers with reuerence and attention, to be in perpetual exercise of pennance & mortification, to performe our office well, and that charge which obedience doth impose vpon vs: in these consists our profit & perfection, if we do these actions with perfection; we shall be likewise perfect, and if imperfectly imperfect. And this is all, and only that which makes such mighty differēce, betwixt a good & perfect Religious man, and on who is imperfect and negligent. For the difference doth not consist in that the one doth more, or els such thinges, which the other doth not do; but that the one doth those things, which they

are

are to do, better and with more perfection, then the other; and hence it is, that this is a good Religious man beeause he doth his ordinary actiõs wel; the other on the contrary an imperfect one, becauſe he doth them with tepidity & negligence. And in conformity to this which hath beene ſayd, the more perfectly or imperfectly one doth do his workes, the more perfect or imperfect he is.

In the Parable of the Sower, who went out to ſow his ſeedes, the ſacred text of the Ghoſpel ſays, That euen the good ſeed it ſelf, *& that which was ſowne in good ground, did in ſome places bring forth a hundred fold, in others ſixty, and but thirty in others*. In which place, the holy Doctours ſay, are diſciphred three ſortes of people, who ſerue God Almighty. The Beginners, the Proficiẽt, and the Perfect; all of vs of the ſame Religious inſtitute ſow but on kind of ſeed; ſince that the workes we do are al the ſame, & the rule the ſame which we obſerue: we haue all one time of prayer & examen; & the ſame holy obedience frõ morning vnto night doth *Math.* 13. 8.

How much it imports Nouices to bestow the tyme of their Nouiciat well, and to accustome themselues then to do their Actions well.

CHAP. IX.

VVE may gather from that which hath been sayd, how much it importes Nouices to make good vse of their tyme of Nouiciate, & to accustome theselues from that their beginning to do al the exercises of Religion exactly, and with great diligence. The first rule of the Master of the Nouices in the Society declars this cleerely vnto vs, & in a briefe manner; which is not directed only vnto vs, but also to all other Religious persons in general. *He shall vnderstand* (says the Rule) *that there is a thing of great moment committed vnto him.* For the prouing of which, two weighty reasons are alleadged to make the Master of the Nouices more vigilant ouer his charge, and more sensible of the importance of the thing committed to his care; the first is; *because on the first institution of the*

Reg. 1. Magistri Nouitiorum.

Nouices

nuices, for the most part dependes their nſuing) *profit*; & the other, *Because the pe of the Society in our Lord doth likewiſe ſiſt therein*. And to declare theſe two aſons more in particular, I ſay firſt of ll, that on this firſt education and ha- t of vertue, which the Nouices firſt t on, depends morally ſpeaking all eir aduancement or detriment in ſpi- t, all their feruour or remiſneſſe, as e haue ſaid in the precedent chapter. or of one who paſſeth ouer his Noui- at tepidly & with negligẽce, there is arcely any reaſon we cã haue to hope at he will become more feruent or ſeruant hereafter, but on the con- ary there are many preſumptions & egnant reaſons to doubt the contra- y.

But to explicat more clearly this ve- ty, let vs enter into more particular iſcourſe with the Nouice and well veighing the reaſons, cõuince him by orce of them. Now whileſt you are in your Nouiciat you haue as much time nd leaſure, as you can deſire, to attend vnto your interiour & your progreſſe n ſpirit: vnto which end you haue all

requisit helps & comodities, since yo
Superiours imploy you in nothing
besides, neyther require of you a
other thing: this is their end and oug
likewise to be yours. You haue for t
present the frequent examples of yo
fellow Nouices, who aspire vnto n
thing els, but to perfection; which i
motiue which ought much to anima
you, & to stire you vp, when you co
uerse with no others but such as thos
neither do I see how you can remain
negligent and remisse among so man
who make such great profit in vertue
You are now free from al solicitudes
cares, and haue your hart freely left t
the pursuit of vertue: there is no im
pediment which may diuert you fro
it, and the examples of many do inuit
you to it. If therfore now, when yo
haue nothing els to attend vnto, an
euery thing to further you, you mak
no profit, nor prouide you of no stock
of vertue for the future; what wil
become of you, when your hart shal
be deuided, and you imployed a-
monga thousand businesses? If at thi
present with so many aydes, so preti-
ous

us and forcible, you make not your prayer well, you do not your duty in your Examens, you are negligent in your Additions, and haue no care to performe your other ſpirituall exercis-es well; how will you do, when you ſhall haue your ſtudies to exact your attention; and when afterwardes you come to be imployed in hearing con-feſſions, teaching, preaching and the like? If now with ſo many conferen-ces and ſpiritual exhortations, with ſo many examples, ſolicitations, & euen, in a ſweet māner, addition of violēce, you make no ſpiritual profit; what wil you doe when you ſhall be as it were beſieged round with occaſions of lets and hinderances, to diuert you from it? If now in the beginning of your con-uerſion, when euen the nouelty of the thinges were ſufficient to ſtirre you vp to feruour and deuotion to them, you go forwards with ſo much languor & tepidity; what will become of you, when your eares ſhall be frequently accuſtomed to heare thoſe thinges, which may diuert & carry you away? And what is yet more, if for the preſet

when your passions doe but begin y
to sprout forth, and your inclinatio
are but (as it were) in their infancy,
wanting force, you haue not force, n
resolution to resist them, for feare
labour and difficulty; how will y
make head against them and ouercom
them hereafter, when they shall ha
taken deep root, and be growne
strong, and naturall to you by leng
of tyme and custome, as the departin
from them would be a diuorce vn
you, not much lesse violent then th
of your soule and body?

Doroth. doctr. 11.

S. Dorotheus declares this by an ex
ample borrowed of one of those anci
Fathers, who sitting once with h
disciples in a groue of Cypres trees
where some were great, others graf
and others of middle grouth, the Fa
ther commanded one of his Disciple
to plucke one of them vp by the root
which he did presently, it being but
graft; afterwards he pointed vnto on
which was of a bigger sort, and bi
him likewise plucke vp that, which h
did, though not without much vio
lence & applying both his hands vn

it; then he set him vnto another which was yet greater, which he could not plucke vp, without an others helpe; & lastly appointing one of the best rooted of them to be plucked vp, all the Religious together could not once stirr it from the place: where vpon the graue Father toke occasiõ to discourse in this mãner vnto them. Behould (sayd he) it is iust so with the passions of our mind: it is easy for vs in the begining when they haue not yet taken root, to ouercome them with the least diligence, but after you haue suffered thẽ to take root a while, they will gather so much strength from your indulgence to thẽ, as it will cost you payne inough and require a strong resolution for to root them out; if notwithstanding you can effect it with all your industry.

From hence may we see the greatnes of that tentation and deceit by which we are wonne to differ our amendement and spirituall profit from day to day, and to make account afterwards to mortify and ouercome our selues. which for the present we dare not take in hand, because of the difficulty and

tediousnes thereof. If you cānot ouercome the difficulty when it is not much; how will you be able to resist it when this grown strong & mighty? if now when your passions are (as it were but whelpes) you trembled for feare of them; how will you dare to with stand them, whē they shall grow to be Lyons in strength and fury? therfore assure your selfe, that if you doe your actions now with so much coldnesse, negligence & imperfection, you will be far more tepid and negligent hereafter. If now you are no good Nouice, hereafter you will be no good Religious man, nor Operarius: if now you are negligent in obseruing your rules, you will be much more negligent hearafter. Lastly if now you haue but little care to do your exercises deuoutly, and with perfection, all that you shal doe hereafter wil be nothing worth. All the difficulty in the batch is to lay the leuen well, & S. Bonauenture saith that *the impressiō or mould which one receaues in the begining he hardly leaues of afterwards, and he who neglects discipline in the beginning of his new conuersion, shall with*

Bonau. in spec. discip.

with much difficulty be afterwards brought vnto it; & man shall hardly apply himselfe vnto that in his age, which he neglected when he was a youth. It is a prouerbe, and a prouerbe of the holy Ghost *a youth according to his owne way, will hardly depart from it euen when he growes old*, and therefore S. *Iohn* Clymachus says that it is a daungerous & fearfull thing to begin tepidly: since (saith he) it is the manifest signe of an insuing fall, and therefore is it of so much importance to accustome our selues from the begining vnto vertue and to do our ordinary exercises wel. The holy Ghost by the Prophet Hieremy admonisheth vs of this, where he says, *it is good for a man, when he beares the yoake from his youth*: for such as then he shal haue byn, such shal he remayne always thereafter, & those vertues & good habits by vse and exercise will become light vnto him, which otherwise would haue seemed intolerable, that which you haue not gathered *together in your youth, how shall you find it when you come to be old?*

Prou. 22. 6.

Clymac. de mantis vitæ gradu 1. Threnor. 3. 27.

Eccl. 25. 5.

From this first reason proceeds the

secõd, seeing if the progresse of the Religious consists in their first begining and education, the good of the Religion doth likewise depend theron. For it is not the walles of the cloyster, or colledge which makes the Religion: but the persons who are cõgregated in thẽ; and those who are now in the Nouiciat, are they who are afterwards to be the body of the Religion, and for this reason the Society thinkes it not enough to erect Seminaries & Colledges where youth should beeducated in vertue and learning together, but it also designespeculiar houses for vertue only, where the Nouices attend vnto nothing els then to the abnegation and mortification of themselues, and to the exercise of true and solid vertue as a foundation of far more importance & necessity, then that of any learning or liberall science. Vnto this end the Nouiciats are erected, which are (as *B. F. Borgia* says) like Bethleems for the Nouices, which is interpreted *the house of bread*, here they prouide them of Biscuit & prouision for so long a voyage, and so many daungers which do threa-

Pater Borgias. in ep. ad Societ.

ten them. This is our haruest, and our fruitfull season; this those plentifull yeares, during the which we must lay vp store, with *Ioseph* for those yeares of famine and sterility to come. If the Inhabitants of Ægypt, could but haue appehended the necessity, of making best vse of that same plentious time, they would not haue so lightly exhausted their granaries, of that prouision, which *Ioseph* did so carefully buy vp. If you could but imagin how much it imports you to go out of the Nouiciat well furnished & stored with spirituall prouision without doubt you would be farre from being ioyfull when you were to go frō thence, but rather you would be sad and much afflicted, at the necessity of sending you away, when you considered what small prouision of vertue and mortification you went away with al. And so *B. F. Borgia* was wont to say, that those who desired or were glade to haue made an end of their Nouiciat, did well shew that they had little vnderstanding of spiritual things, and did not know the necessity which they had, considering

Genes. 41. 48.

the

the daunger & difficulty of their voyage to go out well furnished with prouision for it: of how rich, and well prouided of all vertue did our B. Father imagine that we should depart out of the Nouiciat, as he declares in the Cōstitutions? he ordayns two years of probation & experiment, where the Nouices are to looke vpon no other booke, nor attend toother study, then that of their greater abnegatiō, mortification and progresse in all vertue and perfection, from whence he supposeth they will come out so feruent and spirituall, such great friends of mortification & recolectiō, so addicted to prayer, and to spirituall things, that there would be more need of the bridle thē the spurre: therfore he exhorts them when they come to Colledges, to moderat their feruour during the time of their studyes, and in no wise to follow its dictamen for as much as concerneth prayer and mortification, as thinking that they are come out of the Nouiciat with such interiour light and illustration, with such a knowledge of God and spirituall things ioyned with the contempt

4. P. constit. cap. 4. 2.

contempt & hatred of the world, with such a tenderneſſe of deuotion, and such exteriour & interiour compoſition that ti was need to go by way of preuention, to meet with that feruour which they were to bring from the Nouiciat with them, the fruit of two complet years of probation. Let vs thē procure to depart from the Nouiciat with an anſwerable ferueur to this expectation of vs; let vs make due vſe of that ſo pretious time, ſeeing ſo long as we liue, we ſhall neuer haue the like time againe to make our profit of, and to gayne & ſtore our ſelues with ſpiritual treaſure; let vs be wonderful wary of miſpending it, and letting the leaſt moment of it be loſt, *Non defrauderis à die bono, & particula boni doni non te pretereat.* Eccl. 14. 14.

One of the greateſt graces & fauours which our Sauiour doth to thoſe whō he cals in their youth vnto Religion, & for which they are to render him infinit thankes, is; that it is very eaſy for them then to apply themſelues to vertue & Religious diſcipline. The tree, whilſt it is yet in its firſt growth & but a lim-

a limber plant, may be bowed which way you please, and fashioned & disposed to an excellent growth, but after you haue suffered it once to grow knotted and awry, it will be easyer to breake it, then to straighte it, but it wil remayne always as it is, *Adeo à teneris assuescere multum est* it imports so much to be accustomed from the begining. And this which is said of plantes, is likewise found by experience in men, who when they are young may easily be framed and fashioned to good, and they come to haue a great facility in that, vnto which they are trayned & brought vp from their tender age, and cõsequently lightly to perseuere in it. as the woole which beingdyed, before it be wrought, doth neuer come there after to loose its collour. Who shall restore the wool which is once dyed scarlet, to its natiue whitenesse againe saith *S. Hierome*? and the Poet Horace.

S. Hier. *Quo semel est imbuta recens seruabit odorẽ.*
Testa diu —— —— *ould vessels will*
last of that liquor, which they first did fill
2. Paral. 34. 3. *into them, when they were new.*

King *Iosias* is praysed the holy Scripture,

Scripture, for begining from his youth to serue God, *Cum adhuc esset puer, cœpit quærere Deum patris sui Dauid.*

Humbertus a right venerable person, and Master Generall in his life time of the Order of *S. Dominicke*, doth recoũt how that one of the Religious being dead, appeared som night after vnto an other Religious mã of the same Order, in great brightnes and glory, and leading him out of his cell, he shewed him a vision of diuers persons in white & resplendent habits, who carying fayre crosses on their shoulders, did in that manner march in procession towards heauen; presently after he saw an other company, but far more delightful & shining with greater light then the former, who bare each on a faire rich crosse in their hands, and not one their shoulders, as the other procession had done, who went before; shortly after he perceyued an other band of them, shining with more admirable light without comparison then those who went before, whose crosses were likewise far more riche and resplendent then any of the other, which crosses

they

they did not beare on their shoulders, nor in their handes, as the two other companies had done, but each one of their crosses, was borne by a seuerall Angell, who lead them on, whilest they in ioyfull manner followed after them. At which vision the Religious man much wondering, and desiring to be instructed in the mystery; that blessed soule deceast told him, that the first whō he had seen, bearing their crosses vpon their shoulders were such as entred Religion, when they were well in yeares; the second sort, who bare them in their hāds, were such as came into Religion in the flower of their youth; & the last who went so cheerfully and so lightly on, whilest their crosses were borne in the handes of Angels, were such as had entred Religion in their tender yeares, and had sooner forsaken & left the world, then knowne it.

FINIS.

Ad maiorem Dei gloriam.

THE THIRD TREATISE OF THE RIGHT AND PVRE INTENTION, WITH WHICH we ought to doe our Actions.

Composed in Spanish by the R. F. ALFONSVS RODRIGVEZ *of the Society of IESVS.*

Translated into English.

Permissu Superiorum, M. DC. XXX.

1429:00

THE THIRD TREATISE OF THE RIGHT AND PVRE INTENTION, With which we ought to do our Actions.

That we ought principally to shune all vaine glory in our Actions.

CHAP. I.

THERE is nothing in our Rules, & Constitutions, so ofte repeated, or more recommended to vs, then that we should endeauour to haue a right Intention in all our actions, & therfore almost in eue-

ry leafe and rule, are these words repeated: *To the greater glory of God.* Or these other (in effect the same) *hauing always regard vnto Gods greater seruice.* Our Blessed Father Saint *Ignatius*, had this desire of the greater honour and glory of God, so deeply rooted in his heart, and was so accustomed to direct all his actions vnto this end; that he repeated these words (for out of the aboundance of the heart, the mouth speaketh) most frequently on all occasions. This hath beene euer as the Deuice, the soule & life of all his actions, as is amply declared in the History of his life, and therefore with good reason are these wordes, *Ad maiorem Dei gloriam* subscribed vnto his picture. This is his Armes, this his Deuice, and Motto; in this short sentence is his whole life and all his actions in such manner comprehended, as we cannot entitle him to more prayse and honour, then these few wordes make him inheritour of. This must likewise be our Scutchion, Motto, and Deuice, to the end that like dutifull and legitimate children, we may be in all things like

Math. 12. 34. & *Luc* 6. 45.

Lib. 1. *c.* 3. *vita P. Ignatij.*

like vnto our Father. Neither is it without cause, that he commends this so much vnto vs, seeing that all our progresse & perfection cōsists in those works which we are to do; for according as they shall be good and perfect, so likewise shall we be better & perfecter, & the more right and pure our intentions are, the more sublime and perfect shal be their end; for this is that which giues soule and being to our actions, according to that of our Sauiour in the Ghospell: *The lampe of your body is your eye, if that your eye be pure & simple, your whole body shall be inlightned, but if your eye be naught, your whole body shall be obscure.* The Holy Doctours commōly vnderstand in this place by the eye, the intentton, as that which before hand, markes & considers what it is to do, & by the Body, the operation, which presently followes the intention, as the whole body followes the direction of the eyes. Moreouer Christ our Lord sayes, that our works and operations, receaue all their light & luster from the intention which we haue in doing them, & that the worke

Tract. 2. cap. 1.

Math. 6. 22. & 23.

Greg. l. 38 Moral. c. 3

is good or bad, according as the intention is good or bad, with which we do it, & so likewise sublime & perfect as the end shall be sublime & perfect for which it is done. Which the Apostle S. *Paul* giues to vnderstand, when he sayes: *Si radix sancta & rami.* The tree & its fruit take well or ill, according to the roote; for what els can we expect from a tree which hath an ill root, but wormeaten and vnpleasant fruit? Whereas on the contrary if the root be good and sound, both the tree shall be good, and the fruit proceeding from it. S. *Gregory* writing on the words of *Iob*, *Super quo bases illius solidate sunt*, sayth, that like as the edifice of some substantiall building, vseth to be sustained by rewes of Pillars, and that those pillers are supported by their basses and foundations, so also our spirituall life is sustained by vertues, and these vertues depend vpon a right and good intention.

Rom. 11. 16.

Iob. 38.6. Greg. l. 18. Moral. c. 28.

But that we may proceed heerein with order, we will first treate of the vitious end, which we are to auoid, & fly from in our actions, that they may

ot be done out of vaine glory or any
ther humane respect; and after pro-
ed to set downe that good & perfect
nd and intention, with which we
ught to doe, and to performe them;
r first we must fly euill, and then do
ood, according to that of the Prophet
iuerte à malo & fac bonum. All the ho- *Psal. 33.*
y Doctours doe principally aduise vs 15.
o take heed of vaine glory; for that it
(according to their saying) a sly and
afty thiefe, which sets vpon vs at vn-
wars, and spoiles (or to speake more
roperly) robbs vs of our good works
nd penetrates so secretly and insensi-
ly into our soules, that it oftentimes
ath ransackt and bereaued vs of all,
efore we tooke any heed or notice of
t. Saint *Gregory* sayes, that it is like a *Greg. cap. vlt. moral. & l. 9. c.* 13.
hiefe disguised, who puts its selfe in-
o our copany as we trauaile, making
hew as if it went the same way with
s, vntill at length when we are least
ware of it, it sets vpon vs & bereaues
s both of life and goodes togeather. I
onfesse (sayth that holy Pope) that it
eemed to me, when I first examined
ny intention, in the writing of this
worke,

worke, that I had no other in the vn
dertaking of it, but only to please Al
mighty God, and neuertheleſſe in th
proceſſe of it, I haue diſcouered a cer
taine deſire of delighting men, and
kind of vaine complacence ſo ſubtlely
crept in, that although I know no
how, nor in what māner it got entrāce
yet this I find, that the further I go
in it, the leſſe free it is from the droſſe
of vanity: he ſayth moreouer that
happeneth with this, as it doth wit
eating; for we begin moſt commonly
to eate, out of pure hunger & neceſſi
ty, but afterwardes there creepes in
Gluttony and complacence ſo ſubtilly
withal, that we proceed to do that of
of meere delight and guſt, which w
begun out of neceſſity to ſatisfy ou
nature & ſuſtaine our life. Euen in th
manner we begin well oftentimes ou
ſpirituall functions of preaching, an
the like, with intention only to appl
them to the help of ſoules, but by litt
& little afterwardes it turnes to van
ty, and we fall to ſeeke, to pleaſe an
comply with others, and be eſteeme
our ſelues; and when we find any
th

his wanting to our expectations, pre-
ently we begin to do our functions af-
er a languishing manner, and more out
of necessity, then any will or applica-
tion to them.

Wherein the hurt and mischiefe of vaine Glory doth consist.

CHAP. II.

THE hurt which proceeds from this vice, is principally this, that it makes a man vaine gloriously seeke to exalt himselfe with that honour & glory which only appertaines to God: *Deo soli sit honor & gloria*, & that which he reserveth only to himselfe, and will haue giuen to no created thing (*Gloriã meam alteri non dabo*) wherefore S. *Augustine* in his Soliloquiums directs his speech in this manner vnto God Almighty: *VVhosoeuer, Lord, from thy good seekes glory to himselfe, and not to thee, is a theefe and a robber, and like vnto the Diuell who went about to steale thy glory from thee.* In all Gods workes, two thinges are to be considered; first their profit

1. *Tim.* 17

Isa. 42. 8. *&c.* 48. 11

Aug. c. 5 *Soliloq.* 1

and vtility; next the glory and honou
which proceedeth from them, an
ought to redound vnto their Author
and Originall, the fruit and vtility o
his actions, God doth freely bestow
in this life vpon men, but the glory he
doth wholy reserue vnto himselfe.

Prou. 16. 4. *God hath made all for himselfe, and the Lo*

Deut. 26. 19. *hath created all people to his prayse, name and glory*. Whence it is that all his crea-
tures do preach, and teach vnto vs hi

Psal. 18. 2. wisedome, goodnesse, and his proui
dence; hence also it is that heauen an
earth are sayd to be full of his glory.

Isa 6. 3. Whosoeuer then in those good worke
which he doth, shall seeke the praye
and the esteeme of men, doth whol
peruert Gods ordination in them, an
is apparently iniurious vnto his di.in
Maiesty, by seeking that men (wh
ought wholy to be occupyed in glori-
fying God, should neglect and turn
themselues from God, to haue rega
to his esteeme and prayse; and also de
firing, that their harts which God ha
created to the end they should be ve
sells of his honour and glory, shou
be filled with their honour and este
mation

mation. What is this but to steale the hearts of men from God Almighty, and turne him out (as we may say) of his owne house and habitation? Can there be greater malice & wickednes, then to seeke, to robbe God of his glory, and the hearts of men? Or to say with their mouthes, that God Almighty is only to be our obiect, whilest in their hearts they desire to deriue the eyes of men, from God vnto themselues? He who is truly humble desires not to dwell in the hart of any creature but in God alone, neither that any should be mindful of him, but that they should conuert all their thoughts to God, neither lastly to be so much as spoken of by men, but that God alone should be in the mouthes of euery one, that they should haue him only in their hearts, and there conserue him to eternity.

We may the better perceaue th foulnes and enormity of this vice, b considering what iniury that woma should doe vnto her husband, wh should trimme vp, & adorne her selfe more to please anothers eyes then his

for euen so doth he, who doth his good
workes (which are our soules peculi-
ar ornaments) more to please men, than
God Almighty, who is the spouse and
Bridgrome of our soules. Thinke like-
wise how vnworthily it would shew
in any Nobleman, to boast some sleight
seruice he had done his Prince, who
for him had formerly exposed himselfe
to some great danger and ignominy,
without regard eyther of life or fame,
especially if he should seeke to com-
mend himselfe by those his small ser-
uices, (which yet he had not done
without the assistance of his Prince)
vnto the dishonouring of his Prince,
who without any helpe of his, had
done for him a thousād times as much:
it were a disloyalty to be detested by
euery gratefull mind, and yet there is
none of vs, but may well apply all this
vnto our selues, and haue iust cause to
be ashamed, aswell for that we proud-
ly este eme our selues to haue done any
thing, as chiefly for that we boast our
selues, & glory vnto others when we
do any thing, whereas we might haue
iust cause to be so confounded for ha-
uing

ing done so little, if we would but compare that which we are obliged for Gods sake to do, with that which God only for our sakes hath done.

The euill of this vice doth yet more clearely appeare, in that the Diuines & holy men do reckon it among the seauen deadly Sines, which are called the heades and originalls of al other sines, and some there are who reckon eight, and say that the first is Pride, the second vaine Glory, but the common opinion of the holy Fathers, which is receaued and followed by the holy Church, is that there are seauen capitall Sinnes, vnder which *S. Thomas* saith vaine glory is the first, but that Pride the fountaine, originall, and root of all the seauen, following this sentence of *Ecclesiastes*, the beginning of all sinne Pride.

Clim. de vanag loria.

D. Thom. 2.2. quest. 132. art. 4

Eccl. 10. 15.

Of the hurt and domage which vaine Glory bringes along with it.

CHAP. III.

OVR Sauiour in the Ghospell doth apparently declare, what

detriment this sin of vaine Glory doth bring along with it, where he sayes:

Matth. 6. 1 *Looke that you do not your actions before men for to be seene of them, otherwise you shall haue no reward of your Father which is in heauen.* Doe not imitate the Hipocriticall Pharisies, who did all their works with designe to be seene, esteemed, and praysed for them by men; for so shall you loose all the fruit of them. *Amen I say vnto you, they haue receaued*

Matth. 6. 5 *their reward.* Your desire was to be esteemed of men, and out of this desire you haue done all your actions, and therefore you haue your reward already, *Quia ventum seminabunt, & turbinem metent.* And miserable as you are, haue nothing least, you may pretend in the other life. Holy Iob sayth: *The hope of*

Iob 8. 13. *an Hipocrite shall vanish*, to wit, of such one, who doth all his actions to be esteemed and praysed; which S. Greg-

Greg. lib. Moral. cap 38. ry excellently declares, where he sayes that all the prayse, and the esteeme of men, for which they sought, & labored, with the breath of life vanishes away; and then, *Non ei placebit vecors sua*, his folly and madnes will be displeasing

pleasing to him. O how much (sayth his Saint) shall you find your selues abused, when (hauing the eyes of your vnderstanding opened) you shall see, that with those workes by which you might haue purchased Heauen, you haue gained no more then the vaine prayse of men, and the empty wordes of, O how wel hath he sayd this! How excellētly done that! *He who desires the fauours of men for those good works he doth, sets a vile price vpon a precious thing, and askes only the base coine of transitory words, for that with which he might haue purchased Heauen.* What greater folly or madnes can be imagined, then that a man should doe diuers good workes with much sweat and labour, and depriue himselfe of all recompence in the end? Which is that which the Prophet *Aggeus* sayth: *Put your hearts vpon your wayes: you haue sowed much, and reaped but little: you haue eaten, and are not satiate: drunken and are not inebriat: you haue cloathed your selues, and are not warme, and he who gathered vp his hyre and wages, hath put it into a sacke full of holes*, or (according to another translation) into a pierced or *Agg. 1. 5. & 6.*

leaking Vessell, into which to powre any liquid matter, is no other then to spill it. In the like manner to doe our workes with vaine glory, is but vtterly to loose them, for the losse accompanyeth inseparably the gaine. Where-
Isa. 55.2. fore (then) *appenditis argentum non in panibus, & laborem vestrum non in saturitate?* As you do many thinges, toyle much, and labour much, performe them all in such manner, as they may profit you, and not to loose your labour and recompence.

S. *Basil* obserues three losses and detriments which vaine Glory brings vs.
Basil. const Monast. c. 21. The first is, that it makes vs labour & weary out our selues in exercise of works which in themselues are good. The second, that it depriues vs of them as soone as we haue done them, by bereauing vs of al their recompence; this mischieuous vice (sayth this saint) doth not bring vs not to worke at all (for that were not altogeather so grieuous, to haue no reward, when we had not laboured for it) but it lyes in wayt vntill we haue laboured and wearied out our selues, with doing many good workes,

workes, & then it diſpoiles vs of them by bereauing vs of their reward. It may properly be compared (ſayth he) vnto a Pirate, who lyes a looſe vpon the Sea, vntill he ſees a ſhip well fraught come out of the Hauen, & thē he makes to it, and layes it aboard. The Pirats vſe not to ſet vpon ſhippes whē they put firſt to ſea empty of loading, but lay for it, when it hath made its voyage & comes home richly fraught; in like manner, this thiefe of our vaine glory, waits vntill we are full loaden with good workes, and then it ſurpriſeth vs, & forcibly depriues vs of them, and what is yet more, it doth not only depriue vs of their reward, but (which is the third loſſe and moſt materiall) it makes vs worthy of puniſhment, by changing our good into ill, & vertue into vice, through that vitious & corrupt end for which we did our actiōs. And ſo we come to reape ill fruit from good ſeed, and to deſerue puniſhment & torment for that which might haue purchaſt vs the ioyes of heauen, and all this it doth with ſuch ſleights & allurments, that men doe not only receue a

Chryſ. ho. 3. in verb. Iſaiæ. Vidi Dominum

losse so important as that of all the good workes which they haue done, but euen they take pleasure and are delighted with it: In so much that although you clearely demonstrate vnto them, and they acknowledge it, that they do merit nothing by all the workes they do, notwithstanding they are so set on fire, with this desire of the esteeme of men, that they seeme to be bewicht with it, & to haue no thought or care of any thing besides.

In Const. Monast. c. 11. Wherefore S. *Basil* calls Vaine glory, *A sweet thiefe of spirituall treasure, and a delightfull enemy of the soules of men,* it is a fawning traitour, a sugred enemy and a sweet impouerishing, whence it is, sayth he, that so many are inticed by this dangerous vice, into its nets & snares. The glory of this world, sayth he, seemes sweet vnto the ignorant, and with its outward appearance coosens and deceaues them. And S. *Bernard* sayes: *Take heed of the arrow, it flyes lightly, and enters lightly in: but I say vnto you, it makes no light wound, but brings death presently, and this arrow is vaine glory.* It is but a poore and little graine of

Bern. serm 6. super Psal. Qui habitat.

Sand

Sand, but it flyes high. *Surius* recoũts how that whileſt S. *Pachomius* was once ſitting with ſome other graue Fathers in a certaine place of the Monaſtery, one of his Monkes came, bringing with him two mattes, and layed them by his Cell, iuſt againſt the place wher S. *Pachomius* ſat, hoping that he would take notice of them, and prayſe his diligence for hauing platted thoſe two mats that day, wheras the other Religious according to their rules, had only made their one a peece: But the holy man perceauing his vanity, ſighing and turning him vnto the other Fathers with great ſorrow and feeling, ſayd: Behould this Brother here who hath beene labouring from morning vnto night, to offer vp all his workes vnto the Diuell, and hath had more reſpect vnto the prayſe of men, then to Gods glory. Whereupon calling the Monke vnto him, after a ſharpe reprehenſion he gaue him for pennance, to go with the mats vpon his ſhoulders, as the Brothers ſhould be aſſembled to prayer, & there to cry out with a loud voice, Deere Fathers and Brothers, I beſeech

Surius in vita S. Pachomij

beseech you pray vnto God for me poore sinner, that he would haue mercy on me, who haue made more accoũt of these two matts, then of the kingdome of heauen. Moreouer the Holy Abbot commanded that whilest the rest of the Religious tooke their refection, he in like manner with the matts on his shoulders should sit in the middle of the Refectory; neither yet did this pennance seeme inough vnto him, but he caused him to be lockt vp into a Cell, where none should haue accesse vnto him, and there to remaine for fiue monthes togeather without any other sustenance then only dry bread, salt, and water, with a taske imposed vpon him, to plat euery day two matts. there in secret before he eat. Whence vnto our profit we may gather how great pennances those ancient Fathers did impose vpon ordinary faults, and with how great humility and patience their Religious receaued them, making their profit of them.

That

That the tentation of vaine Glory doth not only assault those who are new beginners, but also such who make progresse in Vertue.

CHAP. IIII.

S. CYPRIAN treating of the tentation with which the Diuell assaulted our Sauiour the second tyme, (when hauing carryed him vp vnto the Pinacle of the Temple, he sayd: *If you be the sonne of God cast your selfe down*) falls into this exclamation, *O detestable malice of the enemy, the maligne spirit, made account to ouercome him, with vaine glory, whom with Gluttony he could not winne!* And therefore he indeauoured to perswade him, to make himselfe by flying in the ayre, the spectacle and wonder of the people. The Diuell thought he should find the like successe with tempting our Sauiour, as he had with others, and knew by experience, confirmed by often tryall, that euen those whom by no other tentations he could ouercome, he had often by vaine glory and Math. 4. 6

and Pride. wone & subiected to him Wherefore after he had tem, ted the with Glutony, he sets vpon him wi this, as the more forcible and difficil to resist. For it is no smal matter (sai the Saint) for one not to be delighte with the prayse of men, and as ther are not many to whome it is grateful to heare themselues ill spoken of by o thers: so are there as few, who are n well pleased when others speake i cõmendations of them. From when we may perceaue that this of vain glory is not only a tentation of Nou ces, and new beginners, but euen those of longest experience & practi in Religion, yea rather it is more pr perly the tentation of such who go fo wards in perfection.

Nilus de inte, emp. Patrum qui erant in Sina, adfert Surius 14. Ianuar.

The holy Abbot *Nilus* (who w disciple of *S. Iohn Chrisostome*) relat how the ould experiẽced Fathers, di instruct & bring vp the Nouices, atte another, and farre different manne then they did those who had been l in Religion: they tought the Nouic alwayes to haue a care of abstinence temperance, since those who suffe them

hemſelues to be ouercome with the vice of Gluttony, would eaſily (they ſayd) be ſubdued by the concupiſcence of the fleſh (for how ſhall he be able to ouercome a mighty enemy, who cannot reſiſt a weake and feeble one? But they admoniſhed thoſe who had made a longer progreſſe in Religion, to haue an eye chiefly to the reſiſting of vaine Glory & Pride (like as thoſe who ſaile by ſea, are then moſt carefull to take heed of ſhelues and rockes, when they are not farre from the Hauen; for as there are many who hauing made a proſperous voyage by ſea, do periſh & ſuffer ſhipwracke neere the Hauen? So likewiſe are there diuers, who haue happily paſſed ouer almoſt the whole courſe of their liues, ouercoming all tentations on their way, who in the end, whē they were euen in entrāce of the port, by truſting too much to their paſſed victories, and growing proud and negligent with the conceit that they were out of danger, haue made a moſt lamentable wracke of all. And like a ſhip which with many voyages to ſea was neuer hurt, comes laſtly to

periſh

perish in the Hauen, so farre is it with vaine glory, and therefore many holy men call this vice, *A tempest in the Hauen.* Others compare it by a Marchant, who hauing his ship richly loadē with all commodities, doth spring leaks in it himselfe, and drowne it, yea the ancient Philosophers destitute of the light of Fayth, yet haue arriued to the knowledge of this verity, as namely *Plato*, where he sayth, that this vaine Glory is the last garmēt which our soule puts off, meaning that it is easier to leaue of all other imperfections then this one.

The reason why those ancient Fathers did not exhort their Nouices to take heed of this vice of vaine Glory was, because they knew there was no great feare of vaine glory in those, who hauing newly left the world, had yet the woundes of their sinnes open and freshly bleeding, from whence they should find matter inough of humility and shame, and therefore it was more need for them to be exercised in abstinence, pennance, and mortifying themselues, but those more ancient in Religion, who had already washed away

their sinnes with their repentant teares who had vndergone hard penance, & were wel entred on the way of vertue, had need of these admonitions, for the other who were yet full of passions, empty of sollid vertue, who had not yet made an end of weeping for their sinnes, and the forgetfulnes of God Almighty into which they were so deeply plunged, had no cause at all, to grow vayn-glorious, but much, to giue way vnto their shame and their iust cause of griefe.

Wherefore they ought to be greatly confounded, who hauing diuers motiues for to humble themselues passe them blindly ouer, and become proud by looking only vpon something more then ordinary, which they seeme vnto themselues to haue done. In which they are most shamefully abused, for any the least ill which may be found in vs, ought to be sufficient for to humble vs, seing to the end a thing be good, it is required that there be nothing defectiue in it; whereas any on circumstance is inough to make it bad. But we on the contrary side, can-

not humble our selues with all ou
faults and imperfections, whereas
there be any one thing in vs whic
seemes but good, we presently grow
proud of it, and desire to be esteemed &
respected for it. In which we ma
cleerly perceaue the malicious craft o
this vice of vayne glory, since it spare
none of any condition, and setts vpo
all without any ground or reason, S
Bernard sayes likewise of it, *that it is th*
first in the sinne and the last in the combat
the first which setts vpon vs to ouer
throw vs, and the last which we mus
fight against to ouercome. Therefor
deere Brothers sayth S. Austin, let v
all arme our selues and prepare vs t
fight agaynst this vice, in such manne
as we read of the Prophet Dauid,
where he sayes. *Auert myne eyes that they*
may not looke vpon vanity, O how hap
py are those who in the howre of death
can say that which S. Catherine of Si
enna answered the Diuell suggesting
vayne glory vnto her when she was a
dying: get hence sayd she I neuer gaue
any way vnto it, but haue done all my
actions vnto the glory of my God.

Bernard. de ordinibus vitæ & morum institutib. Aug. in Psal. 115.

Psal. 148. 37.

Of

Of the particular care which they ought to haue of vayne glory, who are to imploy themſelues to aſsiſt and helpe their Neighbour.

CHAP. V.

ALTHOVGH (as we haue ſayd) all men in generall ought to take heed of this vice of vayne glory, neuertheles we (who according to our inſtitute are to attend vnto the ſaluation of ſoules) haue particular need, to proceed heerein with great warynes & circumſpection, ſeeing that our functions are very ſublime, and perſpicuous, as being expoſed vnto publike ſight, and therefore the more ſpirituall and eminent they are, the greater daunger is there in them, and the fouler ſhould our faults be, if we ſhould ſeeke our ſelues in doing them, and deſire the prayſe and the eſteeme of men. For this ſhould be to glorify our ſelues, in that which God makes moſt account of, which is his graces and his ſpirituall guifts. Wherupō S. Bernard ſayes. *VVoe* *Ber. ſerm. 45. ſuper cantica.*

be to them to whom it hath bin giuen to think and speake well of God Almighty if they esteeme gayne, piety, if they conuert that vayne glory which they haue receaued to lay out for to gayne soules to God, if feeding and tasting of high things, they haue not well relisht but neglected the humble, Woe I say vnto them vnto whom it is giuen to apprehend and speake feelingly of spirituall things, to vnderstand the Holy Scriptures, and preach with great applause vnto the people, if they once should wholly imploy those talents in seeking of themselues and humaine prayse, which God bestowed vpon them, for to winne soules to him, and spread abroad his honour & his glory, let such feare & tremble at those words of God spoken by the Prophet Oseus

Ozee. 28. *I haue giuen them siluer, I haue multiplyed their gould, with which they haue made (their Idole) Baal,* they haue made vse of my guifts, to build vnto themselues an Idole of glory.

Greg. lib. 22. mor. cap. 17. 2. Cor. 2. 17. S. Gregory brings vnto this purpose that saying of the Apostle Paul to the Corinthians. *We are not like vnto many, adulterating the word of God, but out*

of

f sincerity, but like as from God we speake before God in Christ, on which place he makes two expositions, saying, that the word of God may be adulterated in two kinds. The first is when one vnderstands & expounds the holy Scripture, contrary to its litterall sense, making out of their own fancyes new coments in it, contrary to the legitimate sence which the holy Ghost, the authour of it, hath deliuered vnto his spouse the Catholicke Church, by the holy Doctors and interpretors of it. The second sort of corrupting and falsifying the word of God is that which makes more immediatly to our purpose. For there is this difference betwixt the lawful husband & an Adulteror that the ones end is to beget children from the lawfull bed, the others only to satisfy his lustfull appetit. In like manner, he who by the word of God and his spirituall functions, seekes not to beget spirituall children to God Almighty, which is proposed vnto him, according to that of S. Paul. *Per Euangelium ego vos genui,* 1. Cor. 4. 15. but seeks his owne satisfaction, and the prayse of others, is an Adulteror of the

word of God. And for this reaſō the ho
ly Doctours call vayne glory a ſpiritua
Adultery, ſince the pleaſure therof i
as much greater then that of the other
as the ſoule ſurpaſſeth the body. Let v
not therefore like Adulterors corrup
the word of God nor ſeeke any thing i
our functions, beſides the honour and
glory of his diuine maieſty, confor-
mable to that ſaying of our Sauiour
Chriſt, *Ego autem nō quæro gloriam meam.*
Ioan. 8. 50. I ſearch not myne own honour & glo-
ry but the glory of my Father which i
in heauen. Origin well compared our
good workes, which are the works o
God, to the male children of the He
brewes in the land of Egypt, and ſaye
that we ſhouldbe as carefull not to ſhew
them for oſtentation, as they were no
to haue their children ſeene by the E-
gyptians, leaſt ithappen to vs, as it di
to Moyſes, who being perceaued when
he was an infant, and taken vp, was
throne into the riuer of Nylus. If you
would appeare to be any thing, let it b
in the eyes of God Almighty.

The Holy Scripture relats an ex
ploit of Ioab the Generall of Dauid

Ar-

Army, most worthy of our imitation, to wit, that he with his Army besieging Rabat, the capitall Citty of the Amonits, where the King was, with diuers of his chiefe Nobility, & had so weakened it, that he doubted not to take it by the next assault, dispatched a Post to Dauid presently, to let him know vpō what tearmes it stood, and withall to beseech him to come vnto the Army & be present in person at the taking it, giuing him this reason, that *when he destroyed the Citty, the victory might not be ascribed to him*. This his fidelity ought we to imitate towards God in all our Actions with desire that the fruit & cōuersion of soules with the good and prosperous successe of our assayres, be attributed to God, and not to vs. *Non nobis Domine non nobis, sed nomini tuo da gloriam*. All honour belonges vnto God who is in heauen, as the song of the Angells doth teach vs, *Gloria in altissimis Deo*.

2. *Reg.* 12. 29.

1. *Reg.* 12. 19.

Psal. 113. 9.

Luc. 2. 14.

We read of S. Thomas of Aquin in the History of his life, that in his whole life he neuer had so much vayne glory, as might arriue vnto a veniall sinne, neuer

ner the more delighted with himselfe for his great knowledge and Angelica wit, nor those great guifts and grace which God had bestowed vpon him. We read also of our B. F. S. Ignatius that for diuers yeares before his death he was so entirely freed, from this tẽtation of vayne glory, (he being ariued to such knowledge & cõtempt of himselfe by the illustration of heauẽly light that he was vsed to say he feared no vice lesse. Behould heere the pattern after which we ought to frame ourselues, and which may make vs hartely ashamed, to let our selues be carryed so away with the breath of vayne glory for euery slight & paltry thing we do. What should we do, if we were eminent in learning, famous for preaching, if we made great profit in the gayne of soules, and were for these things esteemed by Princes, Prelats, and by all the world? It behoues vs euen in little things to accustome our selues to neglect the prayses of men, & seeke the honour and glory of God Almighty, to the end that we may do the like, when occasion of greater shall present it selfe.

L. 1. c. 3. vita B. P. Ign.

Of

Of certaine other remedyes against Vayne Glory.

CHAP. VII.

S. Bernard vpon these words of the Psalmist, *You shall walke vpon the Aspe and Basiliske & tread the Lyon & Dragon vnder your feet*, sayth, that of these beasts some there are who wound with their teeth, others infect with beholding, others with their clawes, and others with their hissing do affright: so the Diuell in as many kinds doth inuisibly endommage men, and goeth on applying the propertyes of these beasts, to diuers sorts of sinnes & tentations, with which the Diuell makes warre vpon vs, vntill comming to the Basiliske, he tells of a monstrous thing which is reported of it, to wit, that with its only sight, it poysons men to death. Which the Saint applyes vnto vayne Glory, according to those words of our Sauiour in the Euangell: *See that you do not your Iustice before men for to be seene by thē*, as if he would say, take heed of the Ba-

Bern. ser. 14. super Psal. Qui habitat. Psal. 90. 11.

Mat. 6. 1.

filisks eyes. But we are also to consider, that as some say, the Basiliske only doth poyson those whome it sees first, whereas if you first looke vpon the Basiliske you are not only not hurt by it your selfe, but also are the death of it: so sayth he, vayne glory hurts none but the negligent and blind, who set themselues forth for to be seene of it, and neuer marke before, what a vaine, abiect, & vgly thing it is, wheras if you would but preuent it, by looking on it first, it could not hurt you, but you on the contrary, would be the death and ruine of it, by conuerting al its threats & flames into contempt & smoke.

This is thē the first remedy against vayne glory, to wit, that we indeauour to preuent this Basiliske by looking on it first, attentiuely examining and considering, that the opiniō & the esteeme, of men, is but a little wind and vanity, by which we neyther winne or loose, the prayses & opinions of men māking vs not better, neyther their slaunders nor persecutions worse; which Saint Chrysostome excellently declares vpō theese words of the fiftenth Psalme. *For*

Psal. 5. 13.

thou

thou shalt bleſſe the iuſt, ſaying, that theſe words of the Pſalme are of great comfort vnto righteous men when they are perſecuted and iniured, incouraging them to the neglect of it, for you (ſaith he) you o Lord are he who bleſſes the iuſt; which being ſo, what harme can al the contempt & ſcorne of men do him, who hath the King of Angells for to bleſſe and praiſe him? And on the other ſide, if God reiect him and do caſt him off, all the eſteeme & prayſe of men, will nothing help him. Which he confirmes with the example of holy Iob, who whilſt he ſat on the dunghill full of loathſome ſoares and vlcers, crawling with wormes, afflicted and reuiled by his foes and friends, & (what is yet more grieuous) by his owne wife, was yet more happy then them all, *becauſe that God did bleſſe him*, and howſoeuer men did iniure him, yet God was well pleaſed with him, which he confirmed by this great teſtimony of him, *that he was ſimple, and vpright, one fearing God, declining euill, and yet remayning in his innocence*, and this was it which made him a great man indeed: the ſcorne of men,

Iob. 2. 3.

were an excellent preacher, and that God would bestow his spirit plentifully vpon them, that by this meanes the honour and glory of God may be the more dilated and spread abroad, that he may be the better knowne, and his holy name sanctifyed through euery place and prouince of the world.

We haue a remarkable example of this in Doctor *Auila*, who (as it is reported of him) when he saw that God by the meanes of our B. Father Saint *Ignatius*, had begun this least Society of Iesus, and had heard relation of his institute, sayd it was that very thing, which for so many yeares togeather, he had beene labouring to effect with so much solicitude, and could neuer bring to passe, adding that it was fortuned to him, as to a little child, who being at the foot of some great mountaine, desirous to rowle some heauy burthē vp vnto the top, finds it aboue its forces to effect; when a strong and mighty Gyant comming, takes vp that burthen which the child could not lift, and with ease carryes it there where the child desires to haue it. Vnderstanding

Lib. vitæ S. Ignat. cap. 27.

ding by this comparison, himselfe the child, and esteeming *S. Ignatius* a Gyant vnto him. But that which makes to our purpose, is that he was as glad and well contented in himselfe when he heard of it, as if our Society had byn instituted by him, because he had no other end in the desiring such a thing should be, but only Gods glory, & the saluation of soules. Such as these are God Almightyes good and faythfull seruants, *who* (as S. Paul sayes) *seeke not after any thing of their owne, but that which is of Iesus Christ*. A true seruant of God Almighty ought in such manner, to desire the glory of God, and the saluation and profit of others soules, as when God is pleased to serue himselfe therein, by meanes of any other, he is to be as glad and well content, as if God had vsed him for his instrument. And therefore it were a good manner of proceeding which we find practised by diuers great seruants of God Almighty, who when they perceaue themselues vrged strōgly on with the desire and zeale of gayning soules, hūbly begge it of God by saying: O Lord that

Ad Phil. 2. 2.

that such or such a soule might but once come to know you; that such a person might be acquired to you, that his fruit may be done, that profit, this perfectioned, and all this by such meanes as you shall please, for me I pretend not to any part of it. Such as these walke rightly, and in great purity, & like vnto these are we sincerely to carry our selues in the seruice of God, as not to seeke any proper honour & esteeme but only the greater honour and glory of God.

We may say the like also, as well in that which concernes our owne spirituall progresse, of our brethren, for he who is discomfited when he sees his brother make progresse in vertu, whilest himself remaines behind doth not seeke purly the greater glory of God; for although it be true that a good seruant of God, ought to haue a great resentment and feeling, for that he serues not God so perfectly as he ought, neuertheles it followes not that he should therefore be troubled and disquieted, when he sees another perfecter then he, but on the contrary he is

to

to be glad of it, and to giue this comfort to his grieued soule, for seruing God Almighty with so great negligẽce that how euer he through his slouthfulnes be wãting in his duty, yet there do not want those who do supply in effect, yeelding in giuing prayse & glory vnto God, what he in wishes only proposeth to himself. That sadnes & repining which some are troubled with, proceedeth from no other cause, then from a certaine enuy and secret pride: for should one but desire truly and in good earnest the greater glory of God, it is most certaine, he should haue a great ioy and contentment to see that others did increase in vertue and perfection, howsoeur on the other side he were sorry & ashamed for not seruing God so feruently himselfe.

The second signe is, when a Religious man doth his office and those thinges which are commaunded him, in such manner, as not to care more whether he be imployed in this, or that, whether he haue that office, or els be put to this, and is in one, and to the other content alike; for it is a most

euident

euident signe, that we do our thinges only for the loue of God, and therefore doe we carry our selues with such equality of mind and indifference vnto all, seeking nothing but to fullfill the will of God in euery thing, and neuer troubling our selues with the exteriour of the thing we do: wheras if we do not vndertake those offices which are humble & laborious with as good a will, as the easy and honourable, it is a signe that we doe not performe thē purely for God Almighty, but that we seeke our selues, our gust and proper commodities in them. Wherefore that holy man sayes well: *If God were the occasion of your desire, you would be glad, in what manner soeuer he should dispose of thinges.* *Thomas à Kempis.*

Thirdly it is a signe that we do not thinges purely for loue of God, but out of humane respects, when we desire to approue vnto our superiour all we do, and that he should take notice of our paynes, and publiquely commend vs, or at least by some exteriour signes expresse himselfe well pleased and satisfyed with vs, in so fare as to become

come disheartned and troubled when we are not so delt withall. If you did your Actions purly for loue of God, you would neuer regard such trifles nor seeke after them, but one the contrary would blush & be ashamed, whē the Superiour should expresse himselfe in any such manner towards you, as knowing it done because of your weaknes and imperfection, & bewayling your owne infirmity would say. Alas how wreched and miserable am I, to be so weake and wanting in all vertue as to stand in need to be animated and incited one with such poor things as these?

Abbot *Ioannes* the younger, Disciple of Abbot *Anon* serued twelue yeares togeather, one of those antient Fathers in his sickneſſe, which said Father although he saw him with all faithfulnes and deligence labouring for so long time together did neuer yet afford him any good or frendly word but vsed him alwayes with great harthnes and seuerity, this Father at last drawing towards his end diuers holy Hermits came to visit him, when he before them *In prato spirit.*

them all, calling his humble and patiēt Disciple to him, tooke him by the hand & said thrice vnto him, Farwell, farwell, farwel, afterwards commending him vnto those other holy Hermits, and deliuering him ouer vnto their fatherly care, he said: Behould heer an Angell and not a man, since hauing serued me in my sicknesse for twelue yeares together, and neuer receauing one comfortable word of me, he hath nothwithstanding for so long time serued me both readily & cheerfully.

HOVV VVE ARE TO INCREASE AND go forwards, in vprightnes and purity of intention.

CHAP. XIII.

OVR B. Father *S. Ignatius* declares vnto vs in a particuler manner, how we ought to go perfecting our selues, in this rectitude and purity of intention. *Let euery one* (saith he) *indeauour to haue a right intention, not only in that which concernes the state of their liues,*

In Constit. con. 17.

26. Reg. 17.

nes, but also in all particular things, seeking in them alwayes to serue and please the diuine goodnes, for it selfe and for the charity & singular benefits wherewith it hath preuented vs, rather then for feare of payne or hope of reward, though they ought also to help themselues with these. There are many wayes of seeking & serving God; for to serue God for feare of punishment, is to seeke God, and is good and laudible; for seruile feare is good, and a guift of God & so the Prophet did desire it of God, when he sayd: *Confige timore tuo carnes meas.* But if any one should haue this mind and thought within his heart, if there were no hell, and that I stood not in feare of punishment, I would not care to offend God Almighty. The Diuines say, that it were nothing worth, and absolut sinne, since it declare the malice of his mind: but to make vse of the feare of torments, of the apprehension of death, and the horrour of Iudgement, to serue God the better, and make vs more fearefull of offending him, is right and good, and so the holy scripture doth often put these things before our eyes, *Psal* 118. 120.

and

and threaten vs with them, the better to keep vs from falling in sinne.

Secondly to serue God for recompence, for the reward we hope for, & the glory we awayt, is also to seeke God, and is laudibly good, and better then the former. It is better to do our actiõs out of hope of reward & glory, then for feare of hell, and punishment, and this motiue Moyses had as S. *Paul* affirmes, saying: *Moyses growne great in faith, denyed himselfe to be the sonne of Pharaoe, choosing rather to be afflicted with the people of God, then to haue the pleasure and delight of temporall sinne*, esteeming the ignominy of *Christ greater riches thē the treasure of Ægypt, for he had regard vnto his recompence*, and the Royall Prophet Dauid saies of himself *I haue inclined my heart to do thy iustifications eternally, because of the reward* which thou hast promised me.

Ad Heb. 11. 24.

Psal. 118. 112.

All these wayes of seeking God are good, and we must likewise make our vse of them. But our B. Father will haue vs proceed yet further, & lift vp our hearts higher, seeking things more eleuated and sublime *Æmulat and seeke after*

after the beſt guifts that are, & I ſhew you yet a way more excellent, he is not contēt that we ſhould ſerue God, in what manner ſoeuer, but he ſhewes vs yet a way more excellent and high, and would haue vs ſeeke and ſerue God only for God alone, purly for the loue of him, and for his infinit goodnes, & becauſe that God is, what he is; which is the higheſt and ſublimeſt of all his titles. 1. Cor. 12. 3.

The glorious Fathers of the church, *S Baſile, S. Chryſoſtome*, and *S. Gregory* treat of this matter excellently well, and compare thoſe who ſerue God, out of hope of recompence to *Simon Cyreneeus* who was hyred at a ſet price to beare the Croſſe of Chriſt, for ſo do thoſe who would not follow our Sauiour, nor beare his croſſe, vnles there were the reward of heauen propoſed, & they adde, that we are not to be ſolicitous for our recompence, nor alwayes thinking vpon what we gaine: *Like vnto vngratefull ſeruants who* (exact their wages &) *keep a ſtrict account, which is more the part of a hyrling then a gratefull ſeruant*: we ought not to ſerue God in

Baſil in reg fuſius diſputatis in præmio. Chryſ. hom 2. ſ per epiſt. ad Roman. Greg. l. 8. moral. c. 30

such vnworthy manner, but as childrē purely out of loue; there is great difference (say they) betwixt the seruices of a slaue, a household, and a child; the slaue serues his Lord for feare of stripes and punishment; the seruant for his wages, and if his diligence be more then ordinary, it is but to comend his seruices vnto his Lord, out of greater hope of profit and aduancement: but the child, serues his father, only for loue and tendernes, and is most careful of offending him, not so much for feare of chastisement (for he is lyable vnto none, supposing he is past his infancy) neither for hope of his inheritance, but only out of loue and deare affection. And so a wise, good and vertuous child doth serue, respect, and honour his parent out of that only motiue that he is his Father, although otherwise he be poore and able to leaue him nothing: so say these holy Saintes, we ought to serue God, neither for feare of chastisement like slaues, neither as seruants with our eyes and affection fastned vpon our gaine and interest, but like true children, since God hath been so

so good and gracious to vs to make vs such: *Behold* (sayth S. *Iohn the Euangelist*) *what loue the Father hath bestowed vpon vs for to be styled & (really) to be the sonnes of God.* We are not only called the sonnes of God, but are such truly and really, and withall right cal God our Father, and the sonne of God our Brother. If we be therefore sonnes of God, let vs loue and serue him like true children; let vs honour him as a Father, and as so great a father, with truly louing him as wel becauſe he is delighted with it, as that he is worthy of it, in being what he is, and for his infinit goodnes, which merits an infinity of hearts and bodyes, continually to be imployed in louing and serving him. *Ioan. c. 3.*

S. *Chryſoſtome* sayth admirably wel: *If by the grace of God you should be made worthy to pleaſe his diuine Maieſty, & should deſire any other reward beyond this of being mad worthy for to pleaſe him, you were certainly ignorant how great a good it were for to pleaſe God and if you could once but apprehend it, you would neuer deſire other extrinſecall reward or beneſit.* And truly what greater good can we pretend or wish *Chryſoſt. l. 2. de compunct.*

for, then to content & please Almighty God? *Be imitators of God* (sayth S. Paul) *like to his deareſt children, & walke in loue and dilection, as Chriſt hath loued vs*. And S. Bonauenture sayes: *Conſider that God your benefactour hath ſo beſtowed his benefits vpon you, as to aske none of them backe againe, who hath no need of you, or any other creature*. Yea he doth not only receaue no profit from vs, nor commodity for al thoſe fauours he beſtowes vpon vs, but he affoardes them vs, at ſo great expence and charges of his owne, as is his owne deare life and bloud, which he layd downe & ſhed for our redemption. In this manner purely and without all mixture of proper intereſt, are we to ſerue and loue almighty God, neither (which is more) are we ſo much as to deſire any vertus and ſupernaturall guifts for our owne pleaſure and comodity, but only for God, and for his greater glory, and to the end to ſtore our ſelues with ſomewhat, that may be pleaſing to his diuine Maieſty, yea and in this manner we are to deſire glory, in ſo much as when we ſet before the eyes of our ſoule

Eph. 5. 1. 2.

Benan. to. 2. opuſc in faſcic c. 8.

ſoule (to giue it heart and courage to performe its actions well) the greatnes of the reward which is annext to euery good it doth, it ought in no ways to haue this its ayme & end, in vndertaking any thing, but only the pure deſire, of further pleaſing and glorifying God, in that the more glory we ſhall haue, the more ſhall God be honoured and glorifyed.

This is the true loue of charity, the true and perfect loue of God, and this is purely to ſeeke God, and his greater glory, and all beſides is but to ſeeke & loue our ſelues; which will the better appeare if we conſider the difference which Philoſophers and Diuines doe make betwixt that perfect loue which they call the loue of amity, & the loue of concupiſcence. The firſt loues his friend, for his friends good, and out of vertue, without regarding his owne intereſt or gaine: but the loue of concupiſcence, is when one loues another not ſo much for himſelfe as for the profit and comodity which he hopes for from him, as when one ſerues & loues a rich man, becauſe he hopes for aduã-

cement and assistance from him. We see apparently, that this is no perfect loue, but wholy compounded of selfe loue and interest, since you loue not your friend so much, as your own selfe and proper comodity. So we say, that we loue bread and wine with the loue of concupiscence, because we loue neither the one nor the other for its selfe, but only for our selues and particuler endes. And in this manner doe they loue God, who serue him out of feare of punishmēt, or hope of recompence, it being no other then to loue God with a loue compounded and wholy consisting of selfe loue, & priuate ends, not seeking of him purely, nor with a liberall mind, which our Sauiour hath giuen vs to vnderstand by S. *Iohn*, who after he had wrought that great miraracle of feeding fiue thousand men, besides woemen and children, with fiue loaues and two fishes, being followed (sayth the Euangelist) by a world of people, sayd vnto them: *You seeke me not, because you haue seene wonders, but because you haue eaten of the loaues and are satiated.* Not because you belieue me to be

Ioan. 6. 26. 27.

be God, but becauſe you ſeeke your owne comodities. *VVorke* (and ſeeke) *not that food which perisheth, but which remayneth in eternall life*, which is Chriſt, and to do purely the wil of God. That holy ſeruant of God Almighty ſhewed a right, pure intention in his anſwere, who liuing a wondrous, and auſtere life, and giuing himſelfe wholy vnto prayer, the Diuell enuying ſo great a vertue, and ſeeking to withdraw him from his vertuous courſe of life, by bringing him into doubt of his predeſtination, tould him that he laboured and wearyed out himſelfe in vaine, for he ſhould neuer be ſaued, nor come to inioy the beatitude of heauen, to whome the holy man anſwered: I ſerue not God Almighty for his glory, but ōly becauſe he is that which he is, wherupon the Diuell departed confounded, and aſhamed. *S. Bernard* requires yet more of vs, and would that we ſhould be ſo farre from ſeeking our owne comodityes & ends in thoſe good workes we doe, as he is not content that we ſhould ſerue God only with a filial loue, but would bring vs

M. Gerſō

Bern. ſer. ſup. Cant. 63.

yet to higher perfectio: Children (sayth he) *loue, but they do thinke on their inheritance withall, which whiest they stand in a kind of feare for to loose, or hope to haue improued, they reuerence him more, and loue him lesse, from whom they expect it; I hould that loue suspected, which seemes to haue dependance vpon any hope of gayne, it is but weake, since if its hope do fayle, it is eyther wholy extinguisht or made lesse, it is no pure one, since it hath a secondary end; pure loue is not mercenary, pure loue borrowes no forces from any hope, neyther is it diminished with distrust*, that is, whosoeuer purly loues indeed, needs no incitment of any rich hope, to make him serue, labour, & suffer for God Almighty, yea should he know for certaine that for al his paynes he should haue no reward, yet it would not make him to diminish in the least thing, the greatest labour he had vndertaken, as hauing not begun it out of any hope of his comodity, but for pure loue of God. But what loue may this be so high and perfect as may exceed the loue of children? *Spōsa hic Amor est*, sayes the holy Saint, It is the loue of a Spouse vnto her Bridgrome,

grome, for true and perfect loue hath its content within its selfe, hath its reward and *præmium*, which is no other then that which it doth loue; to loue the beloued heer is al his recompence, the Brides loue is such that it hath noe other pretention then to loue, & such is the Bridgroms as he desires nothing but to be beloued: *Nec is aliud quærit, nec illa aliud habet.* He seekes nothing els, and she hath nothing els. And in this manner (sayth S. *Bernard*) ought we to loue God the Bridgrome of our soules, this is the loue to which we should arriue, louing him, because he is what he is, and placing all our felicity therein; *This loue is of it selfe sufficient, in its selfe delightfull, and for its selfe is to its selfe both merit and reward, it seeks no other cause besides its selfe, no other fruit, the fruit is the act of louing. I loue because I loue, I loue to be beloued.*

On this occasion S. *Chrysostome* adds that we are not to conceaue, that our reward shall be the lesse, because we looke for none, but that the lesse we do expect, the more we do obtaine, as being most certaine that the lesse the worke

Chrys. hom 5. super epist. ad Rom. circa finem.

worke shall haue of proper intreſt, the more it ſhall haue of purity and perfection (it being free from all mixture of ſelfe loue) and conſequently ſhalbe more meritorious: *Atque tibi maior merces eſt, ſi modò citra mercedis ſpem feceris.* *Your reward* (for your works) ſayth this Saint, *ſhall be greater, if now you do them without hope of any, the further you are frō the ſpirit & condition of a hyrling, the greater ſhall be your recompence.* Since then God will not pay you as a hired ſeruant; but reward you as a ſonne with the inheritance of his Fathers riches:

Rom. 8. 17 *If we be ſonnes and heyres we are heyres of God, and coheyres with Chriſt.* We ſhall enter with him into poſſeſſion of our heritage, ſucceeding and inioying the

Exod. 2. 8. 9: treaſures of our heauenly Father. *Pharaos* daughter hired *Moyſes* mother, for to nourish & bring vp her owne child, but ſhe did not nurſe him for the hyre, but only out of loue and tendernes.

Three

Three degrees of perfection, by which we may aſcend and arriue vnto great purity of intention, and to a high and perfect loue of God.

CHAP. XIIII.

OVT of the doctrine of the holy Fathers, and of the glorious S. *Bernard* in particuler, we may gather three degree of perfection, by which we may aſcend vnto a high degree of purity of intention, and to a great and excellent loue of God. The firſt is to ſeeke only the glory of God, in ſuch manner as in the performance of euery thing, we may haue no contentment but in God, and in the fulfilling of his holy will, caſting into forgetfulnes all other wordly buſineſſes. S. *Bernard* ſais if you would know whether your loue of God be great, and you go perfecting of it or no, conſider with your ſelfe whether there be any thing beſides God, which might comfort and delight you, and from thence you ſhal come to know how much you are profited

Bern. trac. de interiori domo c. 69

fited and aduanced in the loue of God. For *truly* (saith he) *as long as I can receaue any pleasure and consolation from any thing besides, I dare not say, that our beloued doth possesse the inwardest bossome of my most ardent loue* which expresses that other sentence of S. Augustine. *He loues thee imperfectly who loues any thing together with thee which he loue not for thy sake*, such a loue would come far short of the loue of that holy Queene, who in the midst of al the pomps & vanities of the court could say, *O Lord thou knowest that thy Handmayd hath neuer reioyced in any thing since shee hath bin transferred hither, vntill this very day, but only in thee Lord God of Abraham*. You know O Lord said shee that I take no pleasure in the Royall crowne, nor in the Maiesty nor glittering shew of things. I am not delighted with the luxurius bāquets of King Assuerus, neither in any fading thing besid but only in you my God & Lord behould heer a loue perfect and excellents.

Aug. l 10 Confess. c. 29.

Esth. 14. 18.

S. Gregory vpon this passage of holy *Iob. VVho build solitudes vnto themselues*, sais, that he builds himself a solitude & Hermi-

Greg. l. 4. moral. cap. 28.

Hermitage, who so wholy casts of & as it were strips himselfe, of all creatures, and the loue and affection of all earthly things, as to remaine in a māner solitary, although he were in the midest of all the sports and pleasures of the world by taking no pleasure, nor contentment in them. Such an one builds a solitude vnto himselfe, by hauing placed all his felicity in God, whence it proceeds that no company is grateful, no pleasure delightful vnto him, out of his holy loue. Which we see by experience, of one who hath some friend in whome he hath placed al his affection, who although he be in the company of many other persons worthy of esteeme, yet seems to be in a solitary desert, as long as that friend he oues so dearly is not in his sight. Iust so he who hath bestowed his heart one God, and banished from him all affection of creaturs, although he should be incompast with the world, & in the middle of all its pleasures and delights, would yet still continue in an inward quiet & solitude, as taking no pleasure in any of those things, nor so much as

regarding

regarding them, having his heart ravished and drowned in contemplation of his beloued; They, saith *S. Gregory*, who are arriued to this, do inioy a great repose & trãquility in their soules nothing being forcible inough to molest or disquiet them, no aduersity can make their quiet lesse, nor any prosperity their ioy greater; vaine glory, no humane excellence can bring them acquainted with: but as they are affectioned vnto no earthly thing, so are they not troubled nor intangled with the succese of any, but reckon them as thing which do concerne thẽ nothing. Would you know (saith this Saints) who hath ariued to this perfection, & built himselfe this Hermitage & solitude? The holy Prophet Dauid, where
Psal. 26. 4 he sais. *I haue demaunded one thing of our Lord, this I shall beseech, that I may inhabit in the house of our Lord all the dayes of my life.* There is nothing els in heauen, and earth that I desire besides your selfe, O God. *And now what is my*
Psal. 38. 8 *expectation, is it not our Lord?* The Blessed Abbot *Siluanus* was arriued to this to whom when he came from prayer al

all the world ſeemed ſuch a wretched thing, as lifting vp his handes through admiration, & ſhutting his holy eyes, he would ſay with great diſdaine: Cloſe vp your ſelues myne eyes, cloſe vp your ſelues, and do not vouchſafe to looke abroad vpon the creatures, & thoſe wordly thinges, ſince in all the world, there is nothing worthy the behoulding. We read alſo of our B. F. S. *Ignatius*, that when he eleuated his mind to God, and his eyes to heauen, he vſed to ſay: *Oh how ſoule and vgly the earth doth ſeeme to me, when I do but looke on Heauen.*

Lib. 1. c. 2 vitæ S. Ignat.

The ſecond degree may be that, which S. *Bernard* propoſes in his treatiſe of the loue of God, which is, whē we do not only wholy forget all exteriour thinges, but alſo our ſelues, louing our ſelues no otherwiſe, then in God, by God, and for God: and we ought ſo wholy to be plunged in this forgetfullnes of our ſelues, to be ſo free from al particuler intereſt of our own, and to loue God with a loue ſo pure & perfect, that we are to reioice, & be no otherwiſe taken with thoſe graces which

Bern. trat. de dilig. Deo cap. 6 & 7.

which we receaue from his all giuing hand, neither with that heauēly glory which we hope for, then so farre as his will and pleasure appeareth in them, without regarding our owne profit in them. In this manner the Blessed in heauen reioice in their felicity, not because they are exalted to such heigth of glory, but because it is Gods pleasure that they should be so; and they seeke God with a loue so refined and pure, & are so straictly vnited and transformed into his blessed will, that they desire not so much the glory which they possesse, nor their felicity, for their owne ioy and happines, nor for the wondrous content which they do take therein, as because it is the pleasure, and the will of God. We ought sayth *S. Bernard* so to loue God, as that holy Prophet did, who sayd: *Let vs confesse vnto our Lord because he is good*, he sayd not *because he is good to me*, but only, *because he is good*. He did not prayse, nor loue God only because he was good to him, as this other did of whom it is wri-
Psal. 117. 1. ten: *He will confesse to thee when thou shalt haue done well vnto him*, but he loues and glorifyes

glorityes God, because he is good in himselfe, because he is what he is, because his goodnes is infinite.

S. *Bernard* sayes, that the third and the last degree of the perfection of the loue of God, is, *When one now doth come to doe his actions, not so much to please God, as because God delighteth him, or because that which he doth is pleasing and acceptable vnto God.* Whereby a man becomes to haue no other solicitude or thought, but only how to delight and please Almighty God, without thinking any more vpō himselfe, then if there were not, or euer had beene such a creature in the world, and this is a most pure & perfect loue of God. *This loue* (sayth the Saint) *is a mountaine, and a high mountaine of God,* a rich & fertill mountaine full of all exquisite perfection. By a mountaine of God, is signifyed nothing els then a heigth and abstract of all greatnes and excellence: *Who shall ascend into the mountaine of God; who shall giue me winges like a Doue, and I will fly away, and go to rest?* Ah miserable as I am (sayth this glorious Saint) that I cannot Psal. 23. 1. 3. Psal. 54. 7.

not wholy forget my selfe during this
Rom.7.24 banishment! *Oh me vnhappy man, who shal*
Isa.38.14 *deliuer me from the body of this death! Oh*
Lord I suffer violence answere for me, Blessed Lord, when shall I wholy dy vnto my selfe, and only liue to thee! *Oh, woe*
Psal. 119. 5.& 41.3 *is me for that my pilgrimage is prolonged, when shall I come & appeare before the face of God!* Oh when shall I be deliuered from this woefull banishment? When shall I be wholy vnited, and through loue transformed into you O Lord? When shal I be intirely free and quit of all remembrance of my selfe, by being made one spirit, one thing with you? So as I may not hereafter loue any thing in me, frō me, or for me, but that all which may haue any part of my affection, may be in you, by you, & for you only *to loose thy selfe in a certaine maner, as if thou wert not at all, to haue no*
Bern. de diligendo Deum.c.7 *sence, no feeling of thy selfe, so wholy to depart from all thou art, as for to leaue no memory that thou euer wert, this would haue more of heauenly conuersation, then any humayne affection.* Such perfectio is rather heauenly then of earth, and sauours more

more of out owne country then of this dungion of our banishment. The Prophet likewise saies, I will *enter into the mightines, of my Lord, O Lord I will remember only thy Iustice*. When the good and faithfull seruant shall be so ravished & drowned in the ioy of his Lord, and inebriated with the aboundance of his loue, then he shall be so absorpt and transformed into God, to haue no remembrance of himselfe. *When he appeares we shall be like vnto him, because we shal see him as he is*: we shall be thē like vnto God, and the Creature shall haue a kind of proportion with his Creatour, for (as the holy Scripture sayes) euen as God hath created al thinges for himself & to his glory; so we shal thē loue God withall purity, not louing our selues, nor any thing els, but only in him. *He shall truely reioyce, not so much for being a-boue all necessity, nor for inioying all felicity, as for to see his holy will in vs, and of vs fulfilled, all our ioy shall not consist in our ioy, but in the ioy of God, and his delight: Intra in gaudium Domini tui*. This is to enter into the ioy of God.

Psal. 70. 10.

Ioan. 3. 2.

Matth 25 21.

Bern. de dilig. Deī. cap. 7.

S. *Bernard* breakes forth into an excellent exclamation, saying: *O holy, o chast loue, o sweet, o sugred affection, of pure, o refined intention of the will, the more pure and refined, the lesse mixture it hath of ought that is its owne, the more sweet, more sugred, the more it partakes of that which is al diuine: Sic affici, deificari est. It is a deifying to be so affected,* like as S. Iohn saies, *then we shal be like to God.* S. *Bernard* to explicate the manner of this deification & transformation into God, brings three similitudes. Like as (sayth he) a droppe of water, let fall into a whole tunne of Wine, presently looseth all its qualityes and properties, and becomes perfect wine both in colour & in tast; like as the Iron when it is through hot & glowing in the forge, appeares not to be Iron, but al fire; and as the Ayre when it is fully inlightned with the rayes of the Sunne, is so transformed into brightnes, that it seemes to be but one light with the Sunne, so sayth he, in that eternall felicity, we loose all humane faculties, and become deifyed and transformed in God. All that we shall

shall loue there, wil be only for God, and that is only God, *for otherwise how shall he be all to all, if any thing shall remaine in man of man* 1. Cor. 15. 28. There shalbe nothing there which is our owne, since all our delight and glory shall be no other, the the pleasure and glory of God: *Thou art my glory and the lifter vp of my head.* then Psal. 3. 4. we shall not care to repose, nor sustain our selues with our owne happines, since all our felicity and rest shalbe in God. But although whileſt we are in this valley heere, we cánot arriue vnto the sight of this, yet are we at leaſt to bend our eyes that wayes, since the neerer we shall come to the sight of it, the more perfect & vnited shall we be with God. And so this blessed Saint concludes: *This is* (o heauenly Father) *the will of thy blessed Sonne in vs, this is his prayer for vs to thee his Father and God, I will that like as I and you are one, so that they should be one in vs;* and we with him through the vnion of perfect loue, *to wit, that they may loue thee for thy selfe, & not themselues but only in thee, this is the end, this is the consummation, this the perfe-* Bern. l. 2. de amore Dei cap. 4.

ction,

thou, this the peace, this the ioy of our Lord, this is the ioy in the Holy Ghost, this is the silence which is in heauen. This is the vtmost ayme of all our thoughts, the end of our Pilgrimage, and the last degree of perfectiō to which we may attaine.

FINIS.